Bringing History Into Accord With the Facts in the Tradition of Dr. Harry Elmer Barnes

THE BARNES REVIEW

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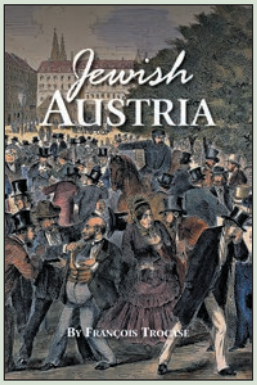

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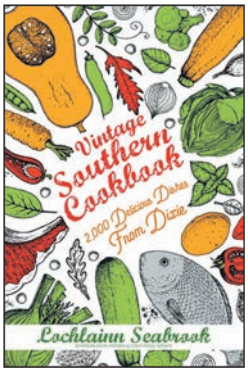

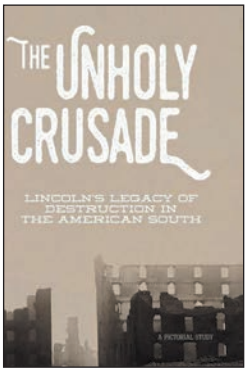

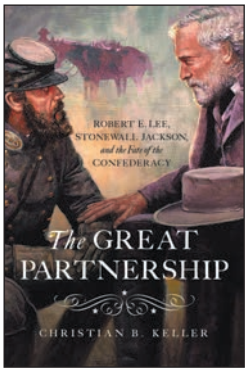

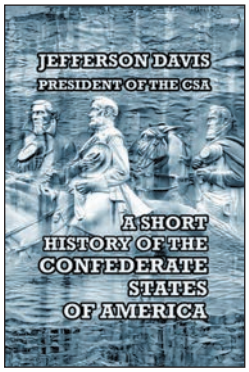

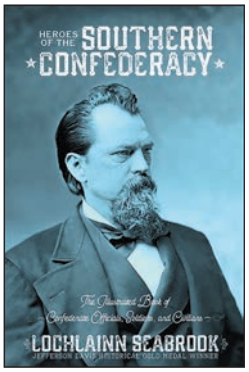

NEW! Southern-Themed Books

Vintage Southern Cookbook: 2,000 Delicious Dishes from Dixie

NEW! What do you get when you mix 19th-century Southern recipes with a 21st-century Southern historian? You get a unique volume entitled *Vintage Southern Cookbook: 2,000 Delicious Dishes From Dixie*, by Tennessee scholar Col. Lochlainn Seabrook! In his campaign to preserve authentic Southern history, Seabrook has compiled thousands of scrumptious old-timey recipes from America's Southland. Spanning 1838 to 1924, the book's recipes provide detailed instructions on how to prepare a wide variety of Southern victuals—most endemic to Dixie, but many borrowed from places as diverse as New England, the West Coast, Europe and Russia. Softcover, 588 pages, #923, *$25.*

The Unholy Crusade: Lincoln's Legacy of Destruction in the American South

NEW! Historian Lochlainn Seabrook reveals in *The Unholy Crusade* that Lincoln's illegal, unnecessary, and merciless destruction of the South and her people is his legacy. This book provides hundreds of 19th-century photos and drawings of the North's four-year demolition of Dixie, ranging from the ransacking and burning of thousands of Southern homes and businesses to the bombing of countless mills, factories, trains, ships, roads, depots, docks, bridges, telegraph lines, warehouses, churches, banks, libraries and even cemeteries. Universities, hospitals, livestock and even family pets were wantonly destroyed by Union troops, as well. Also documents the arrest, abuse, torture, rape and murder of thousands of innocent Southern civilians—of all ages and races. Why did they do it? Softcover, 216 pages, #925, *$18.*

The Great Partnership: Lee, Jackson, and the Fate of the Confederacy

NEW! By Christian Keller. The story of the unique relationship between Lee and Jackson, two leaders who chiseled a strategic path forward against the odds and almost triumphed. Why were Lee and Jackson so successful in their partnership in trying to win the war for the South? What was it about their styles, friendship, even their faith, that cemented them together into a fighting machine that consistently won despite often overwhelming odds against them? *The Great Partnership* has the power to change how we think about Confederate strategic decisionmaking and the value of personal relationships among senior leaders responsible for organizational survival. It has been over two decades since any author attempted a joint study of the two generals. Softcover, 368 pages, #914, *$18.*

A Short History of the Confederate States of America by Jefferson Davis

NEW! By Jefferson Davis, president of the Confederate States of America (CSA). Written by the man who was at the very center of the CSA and who held its highest office, this remarkable history tells the story of the rebel republic from its very beginning to its bitter end. It is not an exhaustive story of the War between the States, but rather the events of those times as experienced by Davis. The author deals with the fundamental questions that caused the rupture. He then describes the tumultuous events from 1861 to 1865 as he experienced them: the decision to open hostilities, the total unpreparedness of the South for a war, the reports from the front lines of the turning-point battles and more. He also deals with many of the mythologized crimes of the Confederacy. Completely reset with 203 new footnotes and annotations plus 67 rare illustrations and photographs. Softcover, 552 pages, #921, *$27.*

Heroes of the Southern Confederacy: The Illustrated Book of Confederate Officials, Soldiers & Civilians

NEW! By Lochlainn Seabrook. Here is your glimpse into the very heart of the Old South. With some 1,200 antique photographs and drawings of Confederates, this invaluable visual volume humanizes the 19th-century Southerner, thereby increasing the reader's understanding of the Confederacy and her people: who they were, what they believed, and why they fought. Contemplate the faces, expressions, and clothing of hundreds of men, women, and children in this unique "you-are-there"-style book that brings home the realities of the "Civil War" through rare pictures dating from the Victorian Era. Where possible, they have been carefully repaired, cleaned and enhanced by the author. Feel the antebellum, bellum and postbellum periods come alive as you peruse the searing portraits of the people who endured one of the world's bloodiest, most destructive and most unnecessary conflicts. Includes images of 430 Confederate generals and a complete list of all 474, plus images of Confederate civilians and lower-ranked soldiers (many still unidentified). The author has also provided a detailed introduction, a full index, an exhaustive bibliography, footnotes and educational appendices. Softcover, 328 pages, #924, *$19.*

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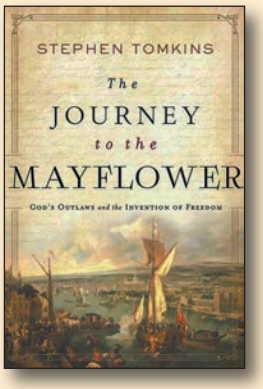

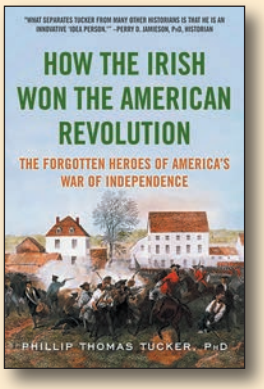
HOW THE IRISH WON THE AMERICAN REVOLUTION
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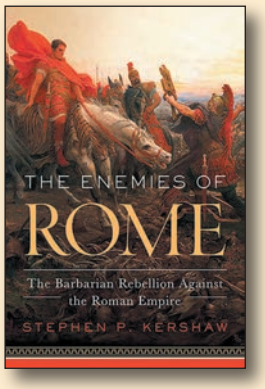

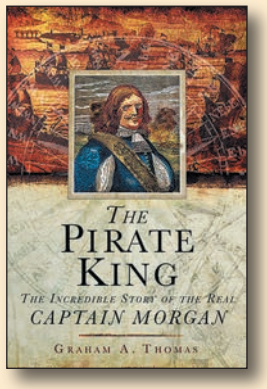

More New Books to Choose From!

The Journey to the Mayflower: God's Outlaws and the Invention of Freedom

NEW! By Stephen Tomkins. A detailed history of the far-reaching events in England that led to the sailing of the *Mayflower*. The voyage that took the Pilgrim fathers to the New World was a foundational event in American history, but it began as an English story about religious freedom. The illegal underground movement of Protestant separatists from Elizabeth I's Church of England is a story of subterfuge, danger, arrests, interrogations, prison and executions. It starts with Queen Mary's attempts to burn Protestantism out of England, which created an underground resistance. Later, when Elizabeth's Protestant reformation didn't go far enough, radicals recreated that underground, meeting illegally throughout England, risking prison and death. They then went into exile in the Netherlands and finally to the New World. The story of these early colonists is full of contemporary relevance for anyone interested in the real story of the *Mayflower*. Hardback, 304 pages, #916, *$29*.

How the Irish Won the American Revolution: The Forgotten Heroes of the War of Independence

NEW! By Phillip Thomas Tucker. Irish immigrants were very active in the American Revolution, both on the battlefields and off, and yet their stories are not well known. The important contributions of the Irish on military, political, and economic levels have been long ignored by generations of historians. New evidence has revealed that Washington's Continental Army consisted of a far larger percentage of Irish soldiers than previously thought—between 40% and 50%. Irish contributors such as John Barry, the colonies' foremost naval officer; Henry Knox, an artillery officer and future secretary of war; Richard Montgomery, America's first war hero and martyr; and Charles Thomson, a radical organizer and secretary to the Continental Congress, were all instrumental in carrying out the vision for a free country. Without the Irish, we surely would have lost. Softcover, 432 pages, #895, *$18*.

The Enemies of Rome: The Barbarian Rebellion Against the Roman Empire

NEW! A fresh and vivid narrative history of the Roman Empire from the point of view of the "barbarian" enemies of Rome. History is written by the victors, and Rome had some very eloquent historians. Those the Romans regarded as barbarians left few records of their own, but they had a tremendous impact on the Roman imagination. Ian Kershaw builds a narrative around the lives, personalities, successes and failures both of the key opponents of Rome's rise and dominance, and of those who ultimately brought the empire down. Rome's history follows a remarkable trajectory from its origins as a tiny village of refugees from a conflict zone to a dominant superpower. But throughout this history, Rome faced significant resistance and rebellion from peoples it regarded as "barbarians." These included freedom-loving Ostrogoths, Visigoths, Goths and Vandals, Central Asian Huns, the fierce Picts and the resilient Scots. Softcover, 508 pages, #892, *$20.*

The Pirate King: The Incredible Story of the Real Captain Morgan

NEW! Graham A. Thomas presents the compelling true story of a Welshman who became one of the most ruthless and brutal buccaneers of the golden age of piracy. The inspiration for dozens of fictionalized pirates in film, television and literature, as well as the namesake of one of the world's most popular rum brands, Capt. Sir Henry Morgan was matchless among pirates and privateers. Unlike most of his contemporaries, he was not hunted down and killed or captured by the authorities. Instead he was considered a hero in England and given a knighthood and eventually made governor of Jamaica. The author reveals a complex and intriguing character—an exceptional military leader whose prime motivation was to amass as much wealth as he could by sacking and plundering settlements, towns and cities up and down the Spanish Main. Softcover, 264 pages, #894, *$16*.

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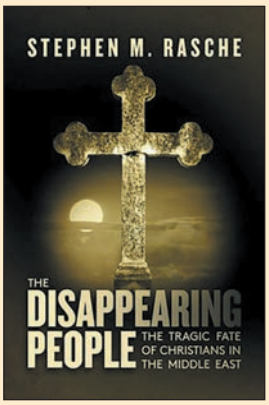

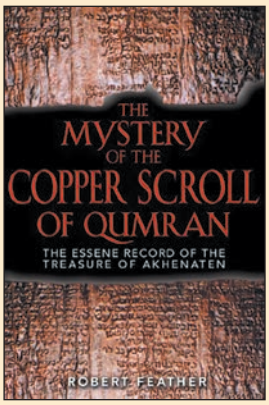

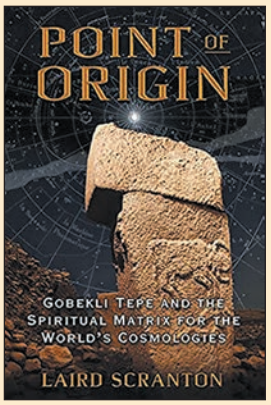

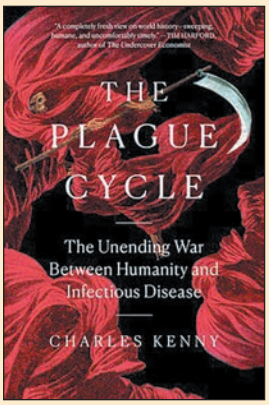

New Books Delve Into Ancient Mysteries . . .

The Mystery of the Copper Scroll of Qumran: The Essene Record of the Treasure of Akhenaten

NEW! Introduces a radical new perspective on the historical foundations of monotheism, based on the enigma of the Copper Scroll of the Essenes. The famous Dead Sea Scrolls comprise the oldest collection of Biblical documents ever discovered. Of the Dead Sea Scrolls, none has baffled experts more than the 2,000-year-old Copper Scroll, discovered in 1952 by a team of Bedouins led by Henri de Contenson. Appearing to be a list of buried treasure engraved on copper pieces, the Copper Scroll is considered to be the work of a secretive Jewish sect of devout Essenes who lived by the Dead Sea around the time of Jesus. No one has been able to explain its meaning or discover any of the 64 locations where the Biblical treasures it lists were buried. Robert Feather has unraveled the enigma of the Copper Scroll in a fascinating study that takes the reader on a journey from ancient Mesopotamia, through Canaan, into Egypt, and back to the shores of the Dead Sea. His exploration links the scroll to the ancient Egyptian Pharoah Akhenaten, confirming a long suspected influence of this king's religious beliefs on those of the Hebrews. Softcover, 432 pages, #917, *$29.*

Point of Origin: Gobekli Tepe and the Spiritual Matrix for the World's Cosmologies

NEW! Reveals Gobekli Tepe as the center of civilizing knowledge for the ancient world. How could multiple ancient cultures, spanning both years and geography, have strikingly similar creation myths and cosmologies? Why do the Dogon of Africa and the civilizations of ancient Egypt, India, Tibet and China share sacred words and symbols? Revealing the existence of a long-forgotten primal culture and the world's first center of higher learning, Laird Scranton shows how the sophisticated complex at Gobekli Tepe in Turkey is the definitive point of origin from which all the great civilizations of the past inherited their cosmology, esoteric teachings and civilizing skills, such as agriculture, metallurgy and stone masonry, fully developed. Scranton explains how the carved images on Gobekli Tepe's stone pillars were the precursors to the sacred symbols of the Dogon, Egyptians, Tibetans, and Chinese, as well as the matriarchal Sakti cult of ancient Iran and India. Softcover, 224 pages, #891, *$17.*

The Disappearing People: The Tragic Fate of Christians in the Middle East

NEW! By Stephen M. Rasche. Persecution of minorities in the Middle East. Western indifference and complicity. The looming end of Christianity in the Middle East. For 1,400 years, the Christians of the Mideast lived under a system of sustained persecution as a distinct lower class of citizens under their Muslim rulers. Despite this systemic oppression, Christianity maintained a tenuous—even sometimes prosperous—foothold in the land of its birthplace up until the past several decades. Today, Christianity stands on the brink of extinction in much of the Mideast. How did this happen? What role did Western foreign policy and international aid policy play? What of the role of Islam and the Christians themselves? How should history judge what happened to Christians of the Mideast and what lessons can be learned? This book examines these questions based on the firsthand accounts of those who are living it. Hardback, 208 pages, #890, *$27.*

The Plague Cycle: The Unending War Between Humanity and Infectious Disease

NEW! By Charles Kenny. For 4,000 years, the size and vitality of cities, economie and empires were heavily determined by infection. Striking humanity in waves, the cycle of plagues set the tempo of civilizational growth and decline, since common response to the threat was exclusion—quarantining the sick or keeping them out. But the unprecedented hygiene and medical revolutions of the past two centuries have freed humanity from the hold of epidemic cycles—resulting in an urbanized, globalized and unimaginably wealthy world. However, our development has lately become precarious. Climate fluctuations, population burdens and global trade have left us more vulnerable than ever to newly emerging plagues. *The Plague Cycle* reveals the relationship between civilization, globalization, prosperity and infectious disease over the past five millennia. Hardback, 320 pages, #893, *$18.*

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November / December 2021 ❖ Volume XXVII ❖ Number 6

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A Celebration of Yule by the SS

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Bella Dodd's Warnings for U.S.

By Ronald L. Ray

38 Once an ardent Communist acolyte for the radical left, Bella Dodd finally opened her eyes to the threat posed by Bolshevism and Marxism. In the 1950s and 1960s, Dodd risked everything to expose the insidious movement she had once so proudly promoted. Her warnings should be taken quite seriously today, as well.

Birobidzhan: A Historical Riddle

By Matthew Raphael Johnson, Ph.D.

46 Many nations throughout history have dealt with what has become known as "the Jewish Question." In particular, could a homeland be established for them? Josef Stalin thought a perfect spot would be in far east Russia. But why did his "Birobidzhan Plan" fail?

The Know Nothings: America's First Anti-Immigration Party

By Rémi Tremblay

54 Today, America faces an immigration crisis worse than anything we have seen before. Democrats embrace mass immigration while Republicans feign powerlessness to stop it. But there was once a political party in America dedicated to halting mass immigration. Who were the Know Nothings, and what happened to America's first anti-immgration party?

The Wicked War: America's Invasion of Mexico

By Antonius J. Patrick

60 As supporters of a true America-first national policy, TBR opposes war in all its forms. Wars have, in the words of TBR founder Willis A. Carto, done more to harm the White race than any other thing. Telling the truth about America's wars, he believed, was the first step toward stopping them. In this article, TBR honestly reviews the Mexican-American War and finds it to be one based on the wrong reasons.

No Just Cause: The Folly of U.S. Intervention in the Mideast

By Earl Denny

68 How many of America's foreign interventions in the last 100 years have been waged to protect U.S. national security interests? Very few is the answer. In this article, journalist Earl Denny recounts America's history of meddling in the Mideast and shows that our wars on Iraq, in particular, were unjust and have simply fueled more suffering.

A Politically Incorrect Look At the Plains Indians at Peace

By Thomas Goodrich

74 During brief times of peace on the High Plains, some Whites wanted to learn more about the lives of the American Indian. Was he the noble savage portrayed by idealistic authors? How did the Red man treat his womenfolk? What happened to cowardly braves? What did they think of Whites? And what of those who had visited the White man's cities?

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PERSONAL FROM THE EDITOR

Scary Christmas!

It's nearly the Christmas season again. Colored lights are going up and stockings are being hung by the space heater with care. Soon you'll be getting that yearly visit from the chubby man in the red coat trimmed in white fur. Here in America, St. Nicholas (or Santa Claus as we call him) travels solo, accompanied only by his reindeer. But, in many nations in Europe, St. Nick comes with a wide array of helpers, many of them terribly frightening characters. These include Krampus—a devilish figure with horns and hooves who kidnaps children, and the bearded and solemn Knecht Ruprecht, said to have been a "wild foundling" St. Nicholas raised from childhood—always ready to whip ill-behaved youngsters. There is also Hans Trapp—the "Christmas Scarecrow"—who has been alleged in local European lore to have sliced up and eaten bad kids.

The companions of Santa were not the only mysterious fauna making their homes in the remote woods of old Europe. Perchta, for instance, might be found wandering the countryside of France. She is thought to be a shape-shifting witch who fills children's stomachs with straw. In Bulgaria, tall and hairy Babugeri are on the prowl. In Poland, straw-wrapped monsters with paddles parade through towns. In Slovenia, wild beast-men in furs roam the woods scaring any local inhabitants. In Sardinia, the Mamuthones appear in hides and masks and adorn themselves with cow bells. The list goes on and on, from the Iberian peninsula to Mongolia.

Today, the frightening Krampus has immigrated all the way to America, appearing at raucous festivals in places as diverse as upscale Northeast Washington, D.C. all the way to the hills of Appalachia and beyond. Why? Why do our European brethren include such dark and terrifying characters in their most important Christian celebrations? Who are some of the bone-chilling creatures that pop up in European solstice mythology, and what was their primordial inspiration? And why do so many cultures believe half-man beasts live in the deepest parts of the primeval forests? You can find the answers to these questions and more in our lead story by author Patrick Chouinard.

We have also included articles discussing the Yule celebrations of the SS, the successful Wilmington insurrection, Bella Dodd's epiphany, the historical riddle of Birobidzhan, America's first anti-immigration political party, the "wicked" Mexican-American War, a look at the Plains Indians through Western eyes, a condemnation of foreign intervention in the Mideast—and even more.

Enclosed with this issue of TBR is our 2022 Book Catalog. We have added dozens of new books you'll be excited to see. Make life easy on yourself: Order books for Christmas presents from TBR today and get your shopping over with early. But please order soon. The Post Office is still a bit slow, though they are doing better.

Note: TBR is also offering its yearly gift-subscription special—another great holiday present for friends, teachers and loved ones—and extremely important for TBR's future. Please also take this opportunity to renew your own subscription in advance and receive a great little book called *Jewish Austria* free. See our full-color pages in the front of this issue for all the details. ❖

You Think You Have Problems!

I am not sure what you have on your Christmas list this year, but I don't think I will be getting anything I am asking for—again. Every year I look under the tree. Nothing. I figure I must have been a bad boy. Maybe Mrs. Claus buys into those naughty and nice lists put out by the ADL and the SPLC. (Note to self: Send her a few sample issues of The Barnes Review.) What I am asking for should certainly be in the realm of possibility. All I have included are four simple requests. Assuredly, after all these years, Santa could bring me something—anything. Maybe just one of these? Here they are:

1. An honest politician.
2. No more stupid wars.
3. A real national border.
4. Freedom from government meddling in our lives.

I could ask for more, but I don't want to be greedy. Problem is, I don't think this is a good year to ask for any of these gifts. The way things are going, nobody will be getting any Christmas presents from Santa this year. He is up to his sack in trouble.

First off, the man has an eating problem. He certainly qualifies for the No. 1 comorbidity for negative Covid-19 outcomes. Eating the cookies he does—loaded with trans fats—on Christmas Eve certainly hasn't helped. And, at the speed he travels in that sleigh, any mask he chooses to wear will blow off. That's a workplace violation.

But he has even bigger problems. Supply-chain delays and parts problems are threatening to bring toy production to a grinding halt. The last container ship from China is still sitting at the edge of the North Pole waiting to be unloaded. Needless to say, global warming has already set Santa behind quota significantly. Just last week, 10 palettes of "Transgender Ken" and "Gender Fluid Barbie" dolls floated away on an iceberg. "Ho, ho, *oh, no*," he shouted, as they slipped into the ocean. (Maybe he should have moved the facility to Texas, like everybody else.)

Santa wasn't sure he was going to keep the operation open anyway. The inflationary cost of raw materials has skyrocketed over the last year, and most of his machinery and tractor trailers still require petroleum products. It's too bad Joe Biden killed Santa's half-finished oil pipeline.

But what good are factories and trucks and offices when you don't have any employees? According to an anonymous source inside the union, 55% of the elves are refusing to comply with the vaccine mandates. They have until Dec. 15 to show their proof of vaccination cards or be terminated. That's a bad time of year to be thrown out into the cold, but there is some good news. Gov. Ron DeSantis of Florida has promised the elves a "safe space" in sunny Florida where they can start up their own small production facility, mask- and vaccine-free.

But, all in all, it looks like this may be the year to listen to Dr. Anthony Grouchy and decisively and definitively cancel Christmas. It sounds like it's just going to be too much of a pain. Climate change has dried up the cranberry bogs, antibiotic-fed gobblers are in short supply, the GMO sweet potato fields were flooded by Hurricane Ida, and the Pillsbury Dough Boy can't get his buns to Walmart.

To heap on more misery, a new report from the CDC is claiming reindeer could be the intermediate hosts implicated in the animal-to-human transmission of SARS-CoV-2. The Biden administration is insisting they, too, be vaccinated. Comet, who recovered from Covid in July, says his natural immunity is enough. CDC Director Rochelle Walensky told Santa: "Get him vaccinated or Comet can help solve the venison shortage."

Santa was already considering cutting down his deliveries to areas where police departments have been defunded. No way he wants to be handing out presents in downtown Chicago these days. And the entire city of Portland—very naughty for several years, save for a few well-behaved souls—has had a big red X placed over it on the sleigh's GPS. Santa had hoped, however, to make a special trip to deliver extra presents to many of the parents in Loudoun County, Virginia for being good boys and girls by battling political correctness in their children's schools.

And, of course, Santa also had a huge bag of anthracite coal mined by Joe Biden himself to hand out. Specifically, though, he had one huge lump saved for Attorney General Merrick Garland after he sicced the FBI on parents who've objected too loudly to Critical Race Theory. Oh, well. …

Thankfully, none of this stuff is necessary for us grown-ups to celebrate and enjoy Christmas. As the Grinch himself said in the popular children's book, "Maybe Christmas doesn't come from a store. Maybe Christmas … perhaps … means a little bit more." We don't really even need Santa Claus. He's a commercialized usurper, anyhow.

All we really need is our families and a little bit of faith. Faith in a higher power. Faith in our fellow man. Faith that what we are going through right now is just a bout of mass temporary insanity. That's all we really need to defeat the Grinches who are trying to control every aspect of our lives these days—from what we put in our bodies to when we can worship to what kind of vehicles we drive and how much money we should have in our bank accounts.

Perhaps I should simplify my Christmas list to one wish: Dear Santa—Please tell them to leave us alone. ❖

—Paul Angel, Executive Editor

Race Mythology & the Legends of Krampus and the Perchten

TBR HAS DISCUSSED SANTA LORE over the past 27 years, but we have never delved at length into the legend of Krampus, the long-tongued, hairy, horned beast who accompanies St. Nick on Christmas Eve in Alpine nations. Krampus shoves ill-behaved children into a sack and tosses them into a river or eats them, while Santa hands out presents to good kids. What in the world inspired this Krampus mythology, and why do hairy beasts show up at solstice time?

By Patrick Chouinard

Christmas is an ancient festival of ritual and tradition, both pagan and Christian. It is one of the oldest remaining cultural festivals in White European society, and one of the most relevant holidays to us as a race. Included in this tradition, there exists our ancient, dark customs and Yuletide rituals like that of the legendary servant of St. Nick, Krampus.

THE ALL-FATHER . . .

In the sullen annals of Teutonic mythology, we discover one of St. Nick's main Germanic forerunners: the Norse god Odin. Odin was the chief god of the Nordic pantheon and absolute ruler over man. Also known as the All-Father, he was said to travel the world distributing rewards or punishments to the children of the Earth. At first glance, the physical similarities between Odin and Santa Claus are more than striking. Both are tall and ferocious, with flowing pearly white beards and bedecked in strange attire. Odin is depicted in the garb of the Viking raiders, and St. Nicholas is dressed in long thick cloaks not unlike the costumes of the German and Keltic tribes. Odin as Santa is renowned as mankind's benefactor. He sacrificed an eye to gain knowledge from a sacred pool and, like the Greek god Prometheus who delivered the knowledge of fire to man, Odin passed on what he had learned to the ignorant human race.

In Teutonic mythology, the nightly skies ignite into fire as Odin streaks across the Moon astride his ivory eight-legged steed called Sleipnir. Odin's son Thor also marches proudly over the wintry season, with red hair shining an amber glow, a brazen smile illuminating his square face, and his massive body lurching about with a huge hammer resting in his iron fists.

Chilling as it may seem, there still remains today a stark relic of defunct German religion that bears an ironic foreshadowing of the coming legend. Thor was said to race across the midnight skies in a flaming chariot driven by mountain goats known as Tanngrisnir ("Teeth Barer," i.e., "Snarler") and Tanngnjóstr ("Teeth Gnasher"). Santa's timeless attributes, such as the reindeer-driven sleigh and his residence at the North Pole, were obviously influenced by the Scandinavians, who live on the edge of the

Though Krampus, the malevolent horned and chained servant of St. Nicholas, generally torments Alpine children who have misbehaved over the past year, he was also said to give unmarried couples (especially teenagers who might have tried to steal a kiss) a good swtiching with a bundle of birch or hazel rods. On the facing page, Krampus does just that, as shown in this illustration from the Victorian era. As an aside, why Krampus in often depicted with one human foot and one hoof is a mystery.

Teutonic realms in the impenetrable North. These and other awesome predecessors had much to do with the evolution of jolly old St. Nicholas.

Long before Clement Clark Moore's *A Visit from St. Nicholas* (now *The Night Before Christmas*) was published in 1848, Santa Claus often was depicted using monstrous proportions. A prime example of this is seen when Genghis Khan brought the myth of Santa Claus to the Mongols of central Asia. The Mongolian Santa appeared on Herdmen's Day, a time of feasting and unfettered exuberance. The Khan, who ruled from the Caspian Sea to the Pacific Ocean, sent his Mongols pouring over the Great Wall of China to conquer its peoples. These Mongols brought with them many traditions, including their own legend of Santa, who was given to the Asiatics in the form of the Chinese god Tsai Shen Yeh, who appears at the end of the year and delivers trinkets to children.

Like Odin's realm filled with gnomes and noble spirits, the thick Germanic forests with their many haunts teemed with Santa's helpers. Good and evil spirits, and creatures of unimaginable complexity. Ancient Rome and medieval Germany were the uncompromising forces that propelled and sustained the Yuletide half-gods, who flew freely across the winter landscape.

ENTER THE OLD LEGENDS

As the centuries passed, the imaginative Europeans were haunted by creatures that consumed their mortal consciousness. They endured images of violence and fear, as well as splendor and beauty. The mountains and forests of the first German Reich provided ample breeding ground for tales of monsters. The Germans gave us Knecht Ruprecht, Krampus and Hans Trapp, beings straight from the most agonizing reaches of Hell, complete with their fiery eyes and chain-rattling ferocity. They would travel through the wilderness to torment the children who had been naughty, not nice.

The Germans were also responsible for offering the world St. Nicholas, Christkindl (the Christ Child) and Weihnachtsmann, the German Father Christmas. The beliefs held by Germanic Europe, and especially those of the Scandinavians and the peoples of the Lowlands, spread and influenced the formation of similar legends in Great Britain, Southern Europe, the Middle East and Asia. These new legends would eventually contribute to the American conception of the evolving Santa Claus myth.

THE LEGEND WON'T DIE

During the tumultuous years of the Protestant Reformation, Martin Luther declared that the Roman Catholic symbol of St. Nicholas poisoned the reverence of Christ. Luther adapted and substituted the Christkindl, a babe covered by a shimmering light, as a more palatable alternative. Because of St. Nicholas's mass appeal and cultural dominance within Germany and other parts of Europe, he was not to be permanently removed. In fact, he eventually returned as the child's helper, but he took off his bishop's vestments and instead donned a ragged coat. This symbolized a secular incarnation which was more in line with Luther's dogmatism. This move allowed St. Nick to continue on the path which would lead him to become the German Father Christmas.

Luther declared the Catholic symbol of St. Nicholas had poisoned the reverence of Christ.

Meanwhile, crossing the ocean from Europe to North America, Dutch immigrants of the 1600s came to colonize the region now known as New York, bringing with them a legend nearly as old as Christianity itself. Early in the 17th century, a strange visitor reached the New World, his figurehead carved into the prow of the *Geode Vrouw*, a sailing ship bound for New Amsterdam. It was there that he eventually settled on the banks of the Hudson River Valley and endured a brief yet hopeful life. The Dutch who established the settlement of New Amsterdam in 1624 were more than familiar with this particular entity as he was a major folk hero in Holland at that time. Rumors about him abounded. He was said to wander the countryside on foot with his devil-like assistant Black Peter beside him, sneak into homes at night and perhaps leave a trail of fabulous sweets behind. Yet such glories were minor and short-lived and, just as all things evolve, he eventually passed into obscurity and finally vanished into the night. This folk hero would remain silent for over a hundred years.

St. Nicholas and the German Father Christmas were not alone, however. England, too, possessed its own Nordic half-god. Known as the Old English Father Christmas, he is undeniably a genuine successor to Odin. With thick, white hair adorned with sprigs of holly, a dense beard and mustache that masks his plump features, he is often caught roaring drunk or leaping upon tables and dancing, with a unique flair that seems to echo the might of the primeval Norse god himself.

This Father Christmas also bears similarities to primal feast kings and ancient Druidic priests who cast forth excitement and jubilations in manners not unlike Father Christmas himself. Father Christmas soon evolved into what is now known as the Victorian Santa Claus.

As if conjured forth from the murky underworld of ancient pagan myth, Santa Claus himself was often depicted as bare-legged, leaping from rooftop to rooftop, with a Teutonic fir tree mounted on his back, similar in most respects to Ebenezer Scrooge's otherworldly visitor, the "Ghost of Christmas Present," in *A Christmas Carol*:

> In easy state upon this couch, there sat a jolly giant, glorious to see, who bore a glowing torch, in shape not unlike Plenty's horn, and held it up, high up, to shed its light on Scrooge as he came peeping round the door.
>
> … It was clothed in one simple green robe, or mantle, bordered with white fur. This garment hung so loosely on the figure that its capacious breast was bare, as if disdaining to be warded by any edifice. Its feet, observable from the ample folds of the garment, were also bare; and on its head it wore no other covering than a holly wreath, set here and there with shining icicles. Its dark brown curls were long and free; free as its genial face, its sparkling eye, its open hand, its cheery voice, its unconstrained demeanor, and its joyful air. (Charles Dickens)

Obviously, Dickens's winter half-god was inspired by the English Father Christmas, the old god of revelry and exclamation. It is interesting to note that the term "Ghost of Christmas Present" has a double meaning. Rather than merely a time period, the term "present" easily can be translated to mean "gift," and thereby renders him to be a plainly stated, present-delivering Santa Claus figure.

Santa Claus has evolved from many incarnations, each generation adding a specific variation on the ages-old tale. Santa remains an unchallenged representation of goodness and charity who, like Odin, with his mighty sword, spear and staff, symbolizes the best a human being has to offer.

DARK CHRISTMAS ROOTS

In order to understand the origins of Krampus, an understanding of local religious beliefs is essential.

In his book *The Krampus and the Old, Dark Christmas: Roots and Rebirth of the Folkloric Devil*, Al Ridenour writes that "Christmas requires the darkness. Every child understands that it's only at midnight that the Christmas mystery unfolds." (Ridenour, 2016)

Krampus holiday cards—*Krampuskarten*—were once a favorite in Germany and Austria. The card above, from 1911, shows Krampus kidnapping a child by binding her with his ridiculously long tongue. Well before the Christian era, people in Alpine nations would dress up in animal furs as Perchten—two-legged horned men with long necks. After Christianity was adopted across Europe, the church tried to dissuade people from engaging in these pagan festivals. But Alpine regions, being more isolated than other habitats, held on to their ancient traditions, even ushering them into the modern era.

> The Austrians know this! They choose through their centuries old cultural tradition to embrace this ultimate reality. In Austrian tradition, the horned and devilish imp, Krampus, depicted as St. Nicholas's helper, who would chastise the naughty children and presumably eat their flesh, is one of the continent's prevailing, native Yuletide folk myths, and it's oldest. The idea of Christmas villains is prominent throughout the Alpine region and in the foothills of Bavaria where it originated. (Hart & Grossman, 1990)

In her book *Pagan Christmas: The Plants, Spices and Rituals of the Origins of Yuletide*, Claudia Muller-Ebeling explained:

> Christmas is a Christian feast infiltrated by ancient pagan customs On the other hand, it is also a pagan feast over-layered with Catholic liturgical and folk rituals. It is the feast of the birth of the savior Jesus Christ and of the Sun; it is the time of midwinter "smudging nights," during which people used herbs to cleanse their homes and stables and protect themselves against evil influences. (Muller-Ebeling and Ratsch, 2013)

Like the smudging ritual, the Krampus tradition of German-speaking Europeans was driven by the need to cast out winter demons and otherworldly forces. Out of the fog-shrouded Alpine wilderness of Upper Austria were produced many strange folk figures and customs linked to hearth gods and supernatural beings.

In Austria, the fact that the marauding horned devil Krampus accompanies St. Nicholas offers a paradoxical element to the Christmas season, offering bloodthirsty terror at a time of joyous wonderment for children. It is a day on which Austrian children share the hope of receiving a gift-bringing visitation from St. Nicholas on December 5, much in the same way children in the United States anticipate the coming of Santa Claus on Christmas Eve, December 24.

While St. Nicholas comes with gifts and sweets, Krampus comes with bags of coal and reminds Austrian children that he has a switch and a basket to kidnap those children who have been bad in the previous year. He does, in fact, threaten to beat bad kids with a hazel or birch rod, put them in his basket and take them back to the netherworld to eat. (Bassert, 1986)

This writer's own grandfather, with a German and Polish ethnic background, told similar stories to me as a child, and I grew up listening to and believing in old folkish stories about the coal that might await me at Christmas if I had been ill-behaved.

But Krampus also exists as an independent tradition apart from the St. Nicholas myth. Clement A. Miles,

Krampus threatens to beat bad children, put them in a basket and take them to the netherworld to eat.

in his brilliant 1912 work *Christmas in Ritual and Tradition, Christian and Pagan*, introduces the St. Miming tradition and references a Krampus figure by another name:

> In various parts of Germany, Switzerland and Austria, St. Nicholas is mimed by a man dressed up as a bishop. In Tyrol, children pray to the saint on his Eve and leave out hay for his white horse and a glass of schnapps for his servant. And he comes in all the splendor of a church image, a reverent grey-haired figure with flowing beard, gold-broidered cope, glittering mitre, and pastoral staff. Children who know their catechism are rewarded with sweet things out of the basket carried by his servant; those who cannot answer are reproved, and St. Nicholas points to a terrible form that stands behind him with a rod—the hideous Klaubauf, a shaggy monster with horns, black face, fiery eyes, long red tongue, and chains that clank as he moves.

Miles then introduces Krampus:

> In Lower Austria, the saint is followed by a similar figure called Krampus or Grampus. In Styria, this horrible attendant is named Bartel. All are no doubt related to such monsters as the Klapperbock or Klaubauf. Their heathen origin is evident, though it is difficult to trace their exact pedigree. Sometimes St. Nicholas himself appears in a non-churchly form like Pelzmärte, with a bell or with a sack of ashes which gains him the name of Aschenklas.
>
> Not only by hideous figures is St. Nicholas attended. Sometimes, as at Warnsdorf near Rumburg, there come with him the forms of Christ Himself, St. Peter, an angel, and the famous Knecht Ruprecht, whom we shall meet again on Christmas Eve. They are represented by children, and a little drama is performed, one personage coming in after the other and calling for the next in the manner of the English mummers' play. St. Nicholas, St. Peter and Ruprecht accuse the children of all kinds of naughtiness, the "Heiliger Christ" intercedes and, at last, throws nuts down and receives money from the parents.
>
> In Tyrol, there are St. Nicholas plays of a more comic nature, performed publicly by large companies of players and introducing a number of humorous characters and much rude popular wit.
>
> Sometimes a female bogey used to appear: Budelfrau in Lower Austria, Berchtel in Swabia, Buzebergt in the neighborhood of Augsburg. The last two are plainly variants of Berchte, who is specially connected with the Epiphany. Berchtel used to punish the naughty children with a rod, and reward the good with nuts and apples.
>
> Buzebergt wore black rags, had her face blackened and her hair hanging unkempt and carried a pot of starch which she smeared upon people's faces. (Miles, 1912, p. 219)

Ridenhour, the author of the only English-language book on Krampus history and folklore, says:

> The various nuances of the Austrian Christmas, at least in modern times, has experienced a shift of emphasis from the mysterious and excitement-filled times of the past as described by Miles to a time of adult-themed events and of drinking and revelry, as it was in ancient times. Of course, the children await his or her gifts, fearing retribution for bad behavior. The mystery of a pagan yuletide god, the essence of darkness and spiritual mystery has not diminished in the least, but only enhanced a hundredfold.

The commercialization cannot take away from the primal symbolism. In fact, media-based commercialization has helped, not hindered, the old pagan message. Krampus now represents a revived ritual and celebration that has become very different than the somber observance of ancient, pagan, spiritual times, and now has taken to the streets and turned against the very old order it once preserved through ritual.

THE WILDMAN TRADITION

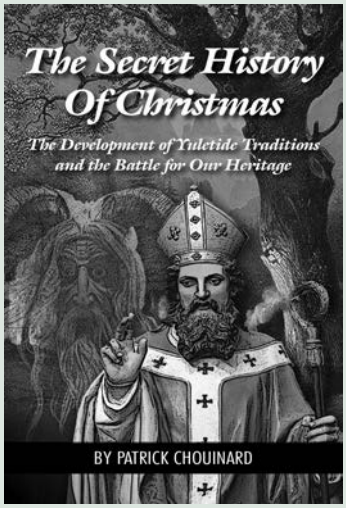
An early example of transformation into the image of a dark being can be seen in the early wildman tradition of Black Peter and the act of wearing of black faces darkened by ash. By transforming themselves into ashen-faced ghouls, they hope to scare off the impending thrust of the winter spirits and ward off pagan gods and demons. The Old Austrians were "believers in hearth gods, gods of the fireplace and cold winter nights." (*The Search for Santa Claus*)

Over time, the Krampus tradition has diffused throughout Northern and Western Europe, including as far south as northern Italy and as far east as Croatia and Poland. Much of this is due to the expansion of the Austro-Hungarian Empire in the 18th and 19th centuries.

In Austria, as in many places throughout modern Europe, the night

A Scary Christmas Visitor

This little girl is begging Krampus for mercy on this antique European holiday card. The devilish figure has already grabbed her brother and thrown him in a sack, planning to either eat the boy, enslave him or take him to hell. In some regions, notably Styria in Austria, players dressed as Krampus present parents with a *ruten*—a bundle of birch rods painted gold. These are to be displayed in the house year-round to be sure children do not forget that Krampus may return to punish them. In Croatia, St. Nicholas leaves a golden birch rod to symbolize the child's good deeds. Krampus leaves one painted silver to remind children of their misdeeds.


The Secret History Of Christmas
The Development of Yuletide Traditions and the Battle for Our Heritage
BY PATRICK CHOUINARD

The Secret History of Christmas

The Development of Yuletide Traditions and the Battle for Our Heritage

When was Christmas first celebrated? How did December 25 become the official date for the celebration of the birth of Jesus? Why are the Magi included in the tale? Who was the real St. Nicholas? Why do we burn a Yule log or hang stockings from the mantle? Why do we display an evergreen tree and decorate it with lights? Why is Santa depicted today as an elf? What ancient pagan ritual has survived into the present-day Christmas celebration? Who brought Christmas to America? What role did the Keltic druids have on our modern celebration? Why did Santa once ride a goat and why do early depictions show goats hauling Santa's four-wheeled wagon? What about holly and mistletoe and evergreens—why are they so tightly tied to Christmas? Has the White world turned Christmas into its own cultural celebration? Have we taken Christ out of the equation to the disgust of many devout Christians and turned Jesus's birth into a holiday so filled with Aryan pagan rite and imagery as to make it un-Christian? This and many more questions will be answered in this booklet by Patrick Chouinard. Softcover booklet, 70 pages, profusely illustrated, $8 minus 10% for TBR subscribers. See page 88 for an ordering form or call TBR 1-877-773-9077 toll free, Mon.-Thu. 9-5 ET.

before St. Nicholas Day is set aside for the Krampuses, including parades in which men—dressed as Krampus—parade through town, blowing fire and clanking on chains and stirring up excitement using modern special effects and sound technology. This is known as *Krampasnacht*. While St. Nicholas Day is a time at which the stern bishop of Myra delivers gifts to expecting youngsters, the alternative, often raucous, increasingly adult-themed holiday of *Krampasnacht* is beset by drinking, frolicking and revelry. (Ridenour, 2016)

This folk tradition has remained strong within Austria as part of the people's modern Christmas customs, as well. This tradition involves people, all around the countryside, dressing up as either Krampus or a relative Christmas villain and wandering the countryside in a beggar tradition very similar to Halloween in North America. They reminisce of white-bearded wintry giants that led to the emergence of Father Christmas and whom folklorists today often consider to be the mythological descendants of the god Wotan in local rural legend. (Ratsch and Muller-Ebeling, 2013)

Over time, the Krampus tradition diffused throughout Northern and Western Europe, including northern Italy, Croatia and Poland.

PRE-CHRISTIAN ORIGINS

Krampus and the Perchten, who we will meet later, were acually a group of powerful and demonic creatures that seemed perhaps more powerful than even the Father Christmas-type entities known as the Klauses. (Ridenour, 2016) As Catholic disapproval finally abated in the 18th century, these Yuletide characters then developed into further cultural schemas rooted in far more ancient traditions.

Comparatively, H.P. Lovecraft touched upon a reality of the pagan Yuletide season that comes very close to the dark and primal spiritual dimension of the Austrian Yuletide tradition. This is summarized in a short story called "The Festival." It's a work of fiction but comes not without insight. It was written by Lovecraft in 1925.

In it he describes an ancient "Yule-rite, older than man and fated to survive him," (Ridenour, 2016) The story described the "survival of some clan of pre-Aryan sorcerers who preserved primitive rites like those of the witch cult." This mythos, described by Lovecraft, was also discussed by Margaret Murray in *The Witch-Cult in Western Europe*.

Some of these speculative ideas also hit along the same lines as those of the Lithuanian archaeologist Marija Gimbutas and her own derelict concept of pre-Aryan goddess worshippers, another of Lovecraft's fascinations. Also, her depictions of brutal Indo-European conquerors—more akin to Robert E. Howard's fictional Conan than with real Indo-Europeans of any culture-bearing significance—certainly raise an historian's eyebrow.

Lovecraft, Murray and Gimbutas, however, all identified the horned god as one of the main figures in prehistoric Southeastern and Central Europe. Austrians naturally and instinctively associated the horned demon—the Keltic god Cernunnos, the Greco-Roman deity known as Pan and the Norse giant-turned-deity Loki, who was adopted by the Norse gods and served as a god of wild and untamed creatures—with fertility, sexuality, primal lusts and urges.

Krampus, the half-goat, half-demon monster that punishes misbehaving children at Christmastime in Central European lore, is believed to have originated in Germany. His name derives from the German word *krampen*, which means "claw." In this European photograph from the 1920s, St. Nicholas leads a procession, followed by Krampus, another assistant with a basket of fruit, St. Nick's "horse," and a white-robed Grim Reaper-style figure carrying a scythe, accompanied by a smaller "demon" figure.

In a 1958 article describing the Krampus myth, Maurice Bruce wrote:

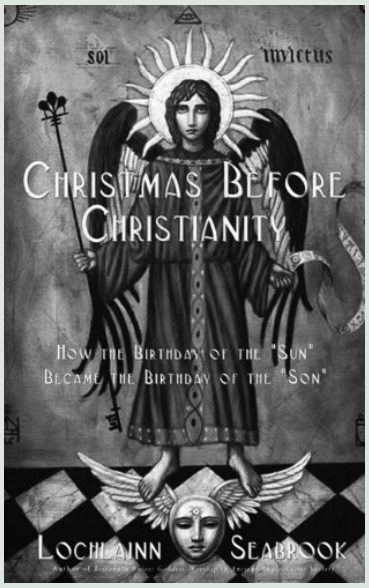
> There seems to be little doubt as to [Krampus's] true identity for, in no other form is the full regalia of the horned god of the witches so well preserved. The birch … may have a connection with the initiation rites of certain witch covens—rites which entailed binding and scourging as a form of mock-death. The chains could have been introduced in a Christian attempt to "bind the Devil" but, again, they could be a remnant of pagan initiation rites. (Bruce, 1958)

Anthropologist John J. Honigmann, who conducted fieldwork in a small Alpine community in Styria at which he witnessed some of the oldest and most authentic Krampus rituals, wrote that:

HANS TRAPP
Denizen of the Palatinate Forest.

The Saint Nicholas festival we are describing incorporates cultural elements widely distributed in Europe, in some cases going back to pre-Christian times. Nicholas himself became popular in Germany around the 11th century. The feast dedicated to this patron of children is only one winter occasion in which children are the objects of special attention, others being Martinmas, the Feast of the Holy Innocents and New Year's Day.

Masked devils acting boisterously and making nuisances of themselves are known in Germany since at least the 16th century, while masked devils combining dreadful-comic (*schauriglustig*) antics appeared in Medieval church plays. A large literature, much of it by European folklorists, bears on these subjects. ... Austrians in the community we studied are


SOL INVICTUS
CHRISTMAS BEFORE CHRISTIANITY
HOW THE BIRTHDAY OF THE "SUN" BECAME THE BIRTHDAY OF THE "SON"
LOCHLAINN SEABROOK

Christmas Before Christianity

How the Birthday of the Sun Became the Birthday of the Son

Christmas Before Christianity is an in-depth 300-page work based on comparative religion and comparative mythology (as well as archaeology, social anthropology and etymology) that explores the vast pre-Christian foundations of humanity's most popular holiday, including the many pagan gods, goddesses, myths, rituals, legends, ceremonies, customs and beliefs that contributed to its creation and development. Every facet of Christmas is examined, from the religious views of prehistoric peoples with their emphasis on astrology and a female supreme being, to the astronomical origins of the Nativity story and Santa Claus; from the practice of decorating Christmas trees, hanging stockings, lighting candles, burning the Yule log, singing carols and exchanging gifts to the traditions of displaying holly, wreaths and mistletoe, eating plum pudding, candies, turkey and mince pie, drinking cider and eggnog, performing pantomime, and giving out Christmas cards. Special emphasis is placed on ancient Egypt, where a majority of our modern Christmas traditions can be traced. This is a sensational work that will not only provoke discussion, but will also inspire a renewed appreciation for both the religion of our Lord and for the sacred annual celebration of His birth. Softcover, 300 pages, #773, *$22.*

Perchten gather at a Krampus march in Munich.

quite aware of "heathen" elements being blended with Christian elements in the Saint Nicholas customs and in other traditional winter ceremonies. They believe Krampus derives from a pagan supernatural who was assimilated to the Christian devil. (Honigmann, 1977)

Tyrolean Alps. In the related folklore of the region, this revived tradition has thus flourished since the dawn of the new millennium.

These archetypes are found throughout archaeology and mythology, whether in the 1st century A.D.

Austrians were quite aware of "heathen" elements being blended with Christian elements in the Saint Nicholas customs and in traditional winter ceremonies.

THE PERCHTEN

Krampus, like Loki, represents this whole order of spirits and demonic creatures called the Perchten. These Christmas villains who prowl the Alpine wilderness take over these villages entirely and are, as Honigmann and Bruce elaborate, descendant of both Christian and pre-Christian ancestral powers. This mid-winter Austrian devil and pre-Christian deity turned Christmas folk figure is further studied within the folkish pagan context and covers the prehistoric emergence of this cultural schema native chiefly to the German, Austrian and

or deep within prehistory. Keltic, Greco-Roman, Germanic, Slavic, even Iranian and Hindu mythologies, a plethora of Indo-European cultures throughout Europe and Central Asia, all share related mythology and symbolism depicting a primal, demonic image, very similar to the demonic Yule lord of Krampus, and the powerful master of Hell known as Lucifer or Satan. It is true that Hebrew and Christian cultural schemas are not Indo-European, but one of the first true monotheistic religions, Zoroastrianism, has Indo-Iranian and Indo-European roots. It has been speculated

by different biblical scholars that this schema was borrowed from Indo-European peoples by the Hebrews while in captivity in Babylon, eventually becoming the Christian antagonist known as Satan after it was further Christianized and re-Indo-Europeanized by the Romans who adopted the Jewish cult of Jesus and directly changed its mythology into Roman Catholicism. There are also similarities between Satan and the Norse trickster god Loki, though not the same. More similarities between Satan and Norse tradition lies in Loki's daughter Hel, whereas Christianity literally adopted the name in its non-Latin translation of the Bible.

The Krampus tradition has roots that can be traced, obviously, to this Christian concept of Satan, but even further back in time it can be linked to ancient horned deities during the dark epoch of the European Ice Age.

BACK EVEN FURTHER

The preponderance of carved stone figurines, and cave art depicting the same horned, goat-like image, but also often linked to the image of a bear or stag mixed with human imagery, stands as a lasting testimony to the pervasiveness of this ancient cult. One of the oldest such works, dating to 15,000 B.C., is called "the Shaman" and shows a man dressed in a stag hide and sporting antlers. (Siefker, 1997)

In the tradition of the Indus Valley civilization, there has been found archaeological evidence of what appears to be the ancient beginnings of the god Shiva as a horned Aryan deity. There are also the *rakshasas*, who are fanged, horned beings of darkness. The origins of the Austrian tradition and the speculation that the Alpine region was the point of origin for the story of Krampus is further established by a comparative analysis of the Aryan Hindu goddess Kali who, horned and fanged, sucks blood and dominates the dark, untamed recesses of human thought and experience.

According to Hindu Vedic tradition,

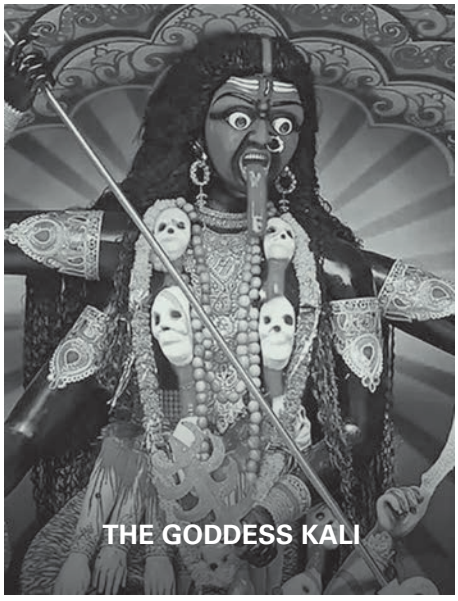
Frau Holda and the Origins of Perchta

Frau Holda, German goddess of winter, lives in the woods. She is also known as Perchta, Berchta or Bertha and was once known as a goddess in the pagan pantheon in the Upper German and Austrian regions of the Alps. Her name may mean "the bright one" (Old High German) and is probably related to the name Berchtentag, meaning the Feast of the Epiphany. According to historian Eugen Mogk, an alternative etymological derivation, attributing the origin of the name Perchta to the Old High German verb *pergan*, means "hidden" or "covered." (Perchten figures are covered with outfits of furs or straw to conceal their true identitites.) Perchta is often identified as stemming from the same Germanic goddess as Holda and other female figures of German folklore. According to Jacob Grimm and Lotte Motz, Perchta is Holda's southern cousin or equivalent, as they both share the role of "guardian of the beasts" and appear during the 12 Days of Christmas, when they oversee the art of spinning. Interestingly, Perchta can appear in two forms. According to legend, she may appear either as a beautiful, vibrant woman or as a frightrening elderly hag. Perchten once were girls who wore wooden masks and sheepskins in the goddess's festivals. Today, the original form of the Perchten has been lost, replaced almost completely by devilish Krampus imagery.

Krampus in Bavaria

Woodcarvers in Bavaria, long recognized for their skill with a blade, are turning their expertise to thoroughly frightening children and adults with elaborate Krampus masks. These terrifying figures are participating in a Krampus parade in the center of a Bavarian town, one that has probably been incorporating this ancient imagery into its winter festivals for generations.

we are living in the Kali Yuga, the final stage of creation and ruled by the goddess Kali. This age is associated with death and destruction. The images of this goddess greatly resemble both Krampus and the chief Christian figure of Satan. Also, in the epic of Gilgamesh, Enkidu, a hairy wild man of Mesopotamian tradition, parallels the imagery and symbolic backstory with both the Krampus and Father Christmas legends, as well. (Siefker, 1997)



THE GODDESS KALI

MEDIEVAL BACKSTORY

The Alpine mountains and forests of the former Holy Roman Empire provided ample breeding ground for the monstrous tales of horned devils, giants and mysterious supernatural entities. These legendary tales, when first told, were contemporaneous with brave tales of the legendary Teutonic Knights, and many of the ancient Germanic tales were copied down at this time by German monks such as Bede and Adam of Bremen whose monasteries were actively recording accounts of pagan traditions throughout Europe as early as the 11th century.

In northern Germany, Christmas Man, one of the ancestors of the modern Santa Claus, with his rough, fur-covered costume, is a figure that can be recognized as both an antecedent of the Santa Claus tradition of America, and also the German-American

Belsnickel that both originated from the Austrian Krampus and inspired the American Kris Kringle, a regional and rural version of Santa Claus that persisted in North America till the end of the 19th century. (Kris Kringle is an Americanization or mispronunciation of the term "Christkindl," much as "Santy Claus" was an English mispronunciation of the Dutch words "Sinterklaas," i.e., St. Nicholas.)

While genuinely secular "Christmas Man" was linked not only to Krampus and the Perchten, it would in time become the leading Christmas Yuletide figure in northern Germany outside Southern Europe and, like Santa Claus in our own time, was exceedingly popular but did not threaten at all to overthrow the Yuletide's Christian emphasis—at least not yet.

Most of these modern and secular myths within the European Yuletide tradition shared a common Indo-European heritage among one another, be it Germanic, Latin, Keltic or Slavic. I thus reiterate that the Krampus myth and many beliefs in Austria can be linked with the Hindu Vedic goddess known as Kali, the giant vampire who controls death, destruction and the underworld, showing that Indo-European myths about horned and dark figures are prevalent between the two groups.

An important thing to remember is that Krampus has been a part of European tradition for hundreds and hundreds of years, and the root traditions could date back thousands of years to a common founding myth or belief of our ancient ancestors. ❖

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Hart, Cynthia & John Grossman, & Priscilla

Wild Men of the Ancient Forests

The "wild man" is a mythical hairy woodland being that appears in the artwork and literature of Medieval Europeans. The Medieval wild man concept drew on regional lore about similar beings and Classical world legends such as Pan—the Roman satyr—and Silvanus, the Roman god of the countryside. Wild man lore, however, goes back even further. An early example of this archetype is the wild man character Enkidu of the ancient Mesopotamian *Epic of Gilgamesh*. These ancient wild men were generally naked, covered in hair and were said to live in some faraway "barbarian" realm. According to online sources, the first historian to describe such beings was Herodotus who wrote that they "lived in western Libya alongside the men with no heads and with eyes in their chests and dog-faced creatures." This woodcut is from *The Regal and Ecclesiastical Antiquities of England*, London 1793. But is there more to this story? Are the wild men of the forests a primal memory from great antiquity when *Homo sapiens* may have feuded with Neaderthals and Denisovans, both thought to be large and hairy sapiens that were obviously not "human"? Today, people still believe they see hairy man-beasts in the deep forest. He is called Sasquatch in North America.

Genghis Khan Takes St. Nick to Mongolia

When Genghis Khan returned after his invasion of Europe, he brought back the concept of a mysterious solstice gift-bringer to his Mongolian subjects. Thus, the St. Nicholas legend was reborn with an Asiatic twist: the Chinese god Tsai Shen Yeh. Here is a Mongolian "Father Christmas," who treks through the snowy wastelands with his staff and elaborately adorned outfit trimmed in white fur. He does retain a kind of horns in a fascinating amalgamation of European and Oriental mythical motifs.

Belsnickel ("Nicholas in Fur") was another frightening rendition of Santa Claus. He wore hides and a mask. Rather than leave presents in secret, Belsnickel would rap on windows to bring children out of bed to see him. All hoped to avoid a painful switching.

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Patrick Chouinard is a writer and historical researcher currently based in Arkansas. He is the author of TBR's *The Secret History of Christmas: The Development of Yuletide Traditions and the Battle for Our Heritage* (softcover, 70 pages, $8 minus 10% for TBR subscribers). Order your copies of these intriguing booklet with the order form at the back of this issue of TBR or call 1-877-773-9077 to charge.

The Beast-Men of the Woods

Across Europe, similar legends abound of strange, horned, hooved, hairy beasts that walk on two legs, live in the dark forests and come out at certain times to punish bad children and reward good ones. Krampus is but one of these incarnations.

Various European cultures still retain legends of hairy wild man-beasts roaming the countryside and incorporate this imagery into their Christian holiday celebrations. 1) Krampus/Perchten from Alpine Austria. 2) A Finn dresses in a goat skin. This old Finnish ritual has become synonymous with Christmas. The Finnish word for Santa Claus, *Joulupukki*, translates to "Yule Goat." 3) Kukeri or Babugeri of Bulgaria. 4) Mamuthones of Sardinia. 5) A wild man of Slovenia. 6) A horned and bell-bedecked figure of Central Europe. 7) A Polish "straw man" with a paddle.

The Celebration of Yule by the SS Family

The religious tradition of the Schutzstaffel: symbols and meaning of SS celebrations

By Michael Walsh

A Yule display features (from left to right) Fritz Weitzel's book *The Celebrations in the Life of the SS Family*, a wooden Yule plate, a Yule Candlestick and the family's Yule album.

The *Julleuchter* (Yule lantern or Yule candlestick) was indisputably the most essential piece of cultural accouterment inspired by the *Schutzstaffel SS* (protection squad) for its members and their families to practice what was to become Heinrich Himmler's new creed for the SS. It was a neo-pagan doctrine with set proceedings for annual SS celebrations that Fritz Weitzel documented in his book *The Celebrations in the Life of the SS Family*.

In 1933, a cluster of candleholders appeared in Hermann Wirth's *Die Ura Linda Chronik*—a 1933 translation into German of the Old Frisian *Oera Linda Book*. The *Oera Linda Book* purports to recount ancient pagan religious rights going back to approximately 2200 B.C. Wirth was a lay scholar and the early leader of the SS *Ahnenerbe*. Wirth's *Die Ura Linda Chronik* has always been the subject of heated debate, some insisting it is no more than a forgery. In the Third Reich, its dogma was rejected by several prominent National Socialists, including Alfred Rosenberg. It was, however, taken quite seriously by more than one high-ranking Nazi with an interest in occult lore. *Die Ura Linda Chronik* is thus alleged to be the inspiration for the creation of the *Ahnenerbe*. Wirth himself referred to the book as the "Nordic Bible," and Heinrich Himmler's infatuation with it earned it the name "Himmler's Bible."

Whether it be a forgery or not, the instructions inside the book were followed by SS men and their families at holiday celebrations. The following article shows how the book influenced the celebration of Yuletide and the winter solstice in an SS man's household, but also shows you how the drawings in the book were brought to life by German artisans of the period.

It was proposed that members of the *Allgemeine* SS and *Waffen* SS would receive the Yule lamp or SS *Julleuchter* from *Reichsführer* SS Heinrich Himmler. This initiative was to some extent successful, as considerable numbers of *Julleuchter* were produced. However, it has been shown that many were received but went unused by SS families.

According to the book *Order of*

Two wooden Yule plates are shown carved with wheat motifs. Many different carvings including Runes, can be found, although wheat motifs are amongst the most common. Also shown are three wooden molds, one large and two small, used to shape biscuits.

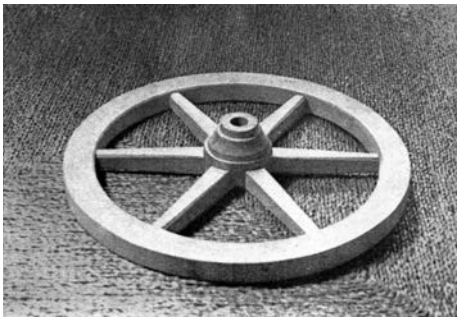
the Deathshead by Heinze Hohne (1969), from documents taken to the U.S. National Archives from Himmler's office, 54% of SS personnel continued to attend Protestant churches while 24% continued to practice Catholicism.

The remaining 22% perhaps paid genuflection in some form at the altar of Himmler's new preferred religious practices. Hohne tells us that:

> Only in the SS armed forces did Himmler gather more believers, 54% in the *Verfügungstrüppe* and 69% in the *Totenkopfverbände*. The war, however, put the devotees on the offensive. There were concessions in the *Waffen* SS. Catholic chaplains appeared from time to time among the troops, and the Germanic volunteers were allowed to go to church. In some units, *Obergrüppenführer* Bittrich's, for instance, notices of church services were posted in the office.

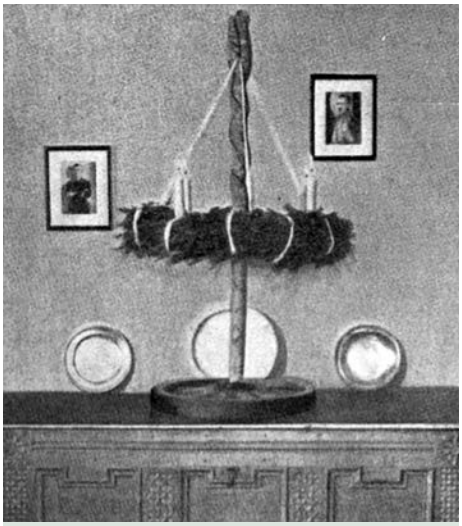
The script reads:

> The home of the SS man should be recognizable through its SS alcove set apart for the special family celebrations. From this Yule corner and SS corner, a happy and strong glow should embrace the whole house and those living in it. In this spiritual corner, all those things should be kept which strengthen the expression of our blood and our duties to land and folk, everything that demonstrates our beliefs. The corner should be dominated by the family chest, holding any family heirlooms and the decorations which are used throughout the year. A small table may be used at first, but, gradually, every family should have its own chest.
>
> The *Julleuchter* is displayed on the chest all year round, surrounded by the Yule plates. There shall be one for each member of the family, which icons are used for all annual celebrations as well as for birthdays, weddings and the day of death.
>
> At times, the Yule plates are replaced by the Yule Wheel, which is used for holding the Tree of Life, winter wreath, spring wreath, May wreath, solstice wreath and harvest wreath.
>
> On the wall behind the chest, with the pictures of our Führer and the Reich leader of the SS, there will be family pictures and ancestors' names [and] memorabilia of wartimes. The large SS runes and the Swastika must be present. The Yule and SS recess is the measure of how much the SS man and his wife take part in the customs of the SS.



THE LAMP OF LIFE

In ancient times, the winter solstice was an important time for pre-Christian nations, which was celebrated from late December to early January, setting



Left, a spoked wheel symbolizes the eternal Sun. Above, an SS man's Yule/SS display with a Yule wreath set into a Sun wheel base is flanked by two Yule plates with a wedding plate behind. Photos of Adolf Hitler and Heinrich Himmler are on the wall behind the family's keepsake chest.

Left, the *Julleuchter* during production at the Allach Porcelain factory during the Third Reich era. Young women are shown cutting the clay to form the hearts and Hagall runes of the lantern before going to the firing process. Right, a large firing kiln at the Allach Porcelain factory.

a time of celebration according to the lunar calendar. On this occasion, the porcelain-producing firm Allach had made a unique lamp which Himmler described thusly:

> A little flame inside the lamp burns as a symbol of the year, which ends in the last hour. The large flame on the top of the lamp lights up exactly when the New Year begins. In ancient traditions, there lies a profound wisdom.

Candlesticks were pre-formed as ceramic cones with runic ornamentation. At birth, the fourth and each subsequent child in the line of family members of the SS were handed the Lamp of Life. The icon was a porcelain candlestick with a likeness of Himmler and the caption: "In one endless chain, one link—you, your parents, your children, your family."

This representation was arguably the most essential piece of cultural trapping provided by the SS for its members and their families and was used all year long in some instances.

YULEFEST PLATES

The winter solstice produces two types of Yulefest plates: ideological plates and plates with the image of primroses applied. The first was exclusively white because of the National Socialist belief in the exceptional value and nobility of white porcelain.

The SS symbol was an image of two SS runes, one of which was, as it were, over the other. A green stamp was applied in all instances and occasionally enclosed in an octagon. The inscription and the copyrighted name Allach were used. Most of the figures were of white porcelain. However, a wonderful instance of a color figure of a Prussian cuirassier once again underlines the excellent quality and the highly skilled sculptors employed by Allach.

SS FAMILY CELEBRATIONS

Weitzel's *The Celebrations in the Life of the SS Family* described the holidays to be celebrated and how married SS men and their families should celebrate them. He wrote:

> This publication explains the meaning of the diverse celebrations and gives guidance to the families on how to celebrate these occasions in the right spirit. Through reading this booklet, every SS man and SS

Und von allen
Sternen nieder
Strömt ein wunderbarer Segen,
Daß die müden Kräfte wieder
Sich in neuer Frische regen,
Und aus seinen finsternissen
Tritt der Herr so weit er kann,
Und die fäden die zerrissen,
Knüpft er alle wieder an-

Above, two white Yule plates by Allach Porcelain factory and, right, a Yule plate with New Year's wishes.

woman should come to a deeper understanding of these celebrations.

This booklet should provide a constant companion especially for the women, as most of the preparations will fall to them. The knowledge of the customs of our forefathers gives us inner peace; keeping to these customs gives us direction and strength. Signed: —F. Weitzel, SS lieutenant general.

SS FAMILY ANNUAL FEASTS

Since time immemorial, our forefathers worshipped the Sun as the giver of life and warmth. Like a golden disk it shone above them. Like a wheel it rolled across the sky.

The Sun determines the passing of every day, and its path is itself a circle. It draws longer and shorter lines around the Earth. At 6 a.m., we can see it in the east. At 12 noon in the south. At 6 p.m. in the west and, at midnight, during the summer, in the far north, where it ends its daily cycle.

Furthermore, our ancestors saw the passing of the whole year as points on a wheel. That was the old wheel calendar, which could be seen on the horizon.

During the winter solstice, the Sun appears in the Arctic north for a short time at its southern point. During midsummer day, it is on the northern point. The connection of these points gives the north-south line crossing the horizon. In our latitudes, the Sun rises on the midsummer and midwinter days in the northeast and the southeast, and then sets in the northwest and southwest. The connecting lines of these points form an X, dividing the already divided circle into six parts (the *Malkreuz*, "marked" or "time" cross) and, from there, follows the age-old sign of the wheel.

From the far north, our ancestors brought with them a foundational explanation that became very important for their future and, especially, for us, as we rediscover our heritage. It was as follows: In the high north, summer and winter fought each other as the forces of light and darkness. The dark winter with its harshness

THE MEANING OF THE RUNES

Hagall Rune: It means "the All Surrounding." Hagal (Germanic) literally means "I destroy." Through the destruction of the enemy, overall peace is achieved.

Sig Rune: It means "Victorious Sun Promises Strength for Victory." The two Sig Runes on the flag of the SS express the old saying of Sig and Sal, which is the redemption that lies in the victory of the Sun.

Gibor Rune: It is made up of the Sig Rune and the Is (ice) Rune. It is therefore a combined rune. The Is Rune is the north-south line of the year and symbolizes the life expression or, in human terms, the personality. The Gibor Rune therefore stands for the winning strength of the personality.

Tyr Rune. It symbolizes the Germanic god of war Tyr, and its meaning is self-sacrifice for the sake of one's honor.

Fa Rune or **Fe Rune:** This rune is to be found in the Germanic word *Feod* (farm animals). It symbolizes all movable farming goods, livestock, riches. The Fa Rune and Tyr Rune together mean self-sacrifice and death despite material, wordly goods.

Man Rune: Its lifted arms show the birth of a living creaure.

Yr Rune: Its arms pointing downward indicate the death of a creature. The Man Rune and the Yr Rune are taken from spokes of the Year Wheel.

Ing Rune: Ing means to be born or to stem from. It is used in hundreds of German words as a suffix. The rune shows two life carriers linked up, and is therefore used at weddings.

Odal Rune: Odal or Alod is the Germanic word for inheritance and kinship, and that is what this rune stands for. It stands for everything that we connect with the homeland, the family estate, the family farm, the soil etc.

Adof Hitler receives a gift from a pair of men dressed as Father Yuletide, circa 1937.

and cold seemed to win over the short, barren summer. And, yet, summer arrived year after year, despite the influence of the winter. If its arrival every year hadn't been a certainty, it would have meant the death of the Nordic folk.

Sad and depressed, the Nordic folk watched the circle of the Sun get smaller and smaller at the end of the summer. The Sun became weak, old, pale. Its path got shorter and, during Yuletime, there would only be a few hours of daylight and then it would sink into the cold North Sea and was eaten up, as if eaten by a monster, on midwinter day. It was dead and lay in its grave. The question whether the Sun would stay buried was of equal importance to the question whether mankind would live or die.

On midwinter day, the miracle happened: The Sun rose from its watery grave. It was born like a child, gathered strength, and appeared in front of the celebrating and joyous folk who felt that life was given back to them.

This happened every year. Every year they celebrated this as their most important festival—the coming of longer hours of daylight—their sacred and holy night festival. They greeted the Sun with lit torches to help free it from the ties of the death of winter. And they celebrated as often as possible the ever-increasing circles of the Sun.

Fires would burn high on the day of spring on which day and night were of the same length (the spring equinox), as surely the Sun must have finally won the battle now. And again, on midsummer night, when the Sun had won its greatest victory, and night lasted for only a few hours. This celebration eventually became the most important one of all.

The strong Sun made bountiful harvests possible, reason for another feast, after which its strength waned fast and it headed once more toward death, which in turn became new life.

Thousands of years ago, Nordic and Germanic folk told the tale of the death and resurrection of the Sun in many different stories.

We are fortunate to know more about the ancient cultural practices of our folk than of some periods later on in our history. This Sun experience is the subject of nearly all of our pre-Christian fairytales that the brothers Grimm collected and wrote down more than 100 years ago and thereby preserved for all time. The Sun, like a princess, killed by an evil wintry villain, resurrected by a young hero: That is

the essence of all these fairytales, which were wonderfully rich.

Man also saw the same laws of death and rebirth all around him in nature. The yearly cycle of the Sun also determines the rhythm of all living things, animals as well as plants. Their whole life revolved around youth and aging, dying and rebirth. And man's own life followed this rhythm.

The Nordic man knew that his own life came from the loins of a man destined to die. In the knowledge of his own death, he passed on life. That was the essence of his beliefs.

What he learned from the Sun he saw in his own forests. That's why he considered trees to be sacred. He imagined that the whole universe was supported by a gigantic tree. This is the old ash tree which is described in the old sagas, the *Edda*. In its eternity, the law of death and rebirth provides constant regeneration, eternal rhythm.

Therefore the Nordic man had at his celebrations the fires, the Sun wheel and the tree as symbols of regenerative life and death. In stories, we read about the Tree of Life, which grows on the grave of the Earth Mother and protects young life through its blessings.

Adolf Hitler and several officers are shown at a Yule celebration. Behind Hitler is a classic "*tannenbaum*," or fir tree, adorned with lights. Many of Hitler's SS men remained Christians and preferred to forego the new pagan-inspired liturgy of Heinrich Himmler.

THE CELEBRATION OF YULETIDE

When *Neblung* (November), the month of the dead, has passed, the time of Yuletide begins, with its foreknowledge of the rising of the Sun from its sleep, of the renewal after the wintry death, of the birth of light from the darkness of the long nights. Although Germans no longer live in the far north, and although they can alleviate the depressing feelings through light and modern heating, the old experiences of our ancestors are still very vivid in us. We still instinctively know that Yuletide is the greatest family celebration of the year.

THE TIMETABLE

Firstly, you have to look at the whole of this festive period. It used to last from the 6th day of *Jul* (Yule, December), which was Wotan's Day and is now St. Nicholas's Day, to the 6th day of *Hornung* (January), which was the old Frigga Day and is now celebreated as Epiphany. Another main celebration occurs at midwinter night, the night of the 21st of December, when all the mountain tops would have been alight with fires.

We have become accustomed to some alterations to this timetable. The preparation time, Advent, now lasts from the first Sunday in *Jul* to the 24th of *Jul*. Advent contains four *Jul* Sundays, Wotan's Day (January 6), and the winter solstice (December 21). The 12 sacred days of the season start with Yuletide Night on *Jul* 24th and end on Frigga Day on *Hornung* 6th. These 12 days are filled with special celebrations, especially on New Year's Eve and New Year's Day.

THE JUL WREATH

On the first *Jul* Sunday, the Yule wreath was hung in the living room. Its fir branches filled the house with coniferous aromas, its red ribbons awaken the joy for the coming cele-

brations, and its red candles brighten up the dark winter evenings. The Yuletide wreath is equivalent to the old Sun wheel. As it is fashioned from living greenery, it reminds us of the old Tree of Life.

The SS man was instructed to go to his friendly neighborhood wheelwright and ask him for a wooden wheel of about 20 to 36 inches in diameter. There was always bound to be a spare one lying about. The SS man would cut off one side of the hub so the wheel could lie flat. It was then stained dark brown or bright red, and so becomes the Yule Wheel of the family. This would be kept on a low table or on the family chest in a corner of the living room.

The Yule Wheel or Sun Wheel, with its deep-rooted Germanic religious meaning, was utilized as the base for the SS tree. This is a small, young, forked tree trunk without branches that is pressed into the center of the hub, by which means he could recreate the Tree of Life growing from the Sun wheel. Both will be used by the SS family at every major celebration during the new year.

Instead of the cart wheel, one could use have used a wooden wheel with the dividers inset and decorated with runic letters. The tree was still to be fixed in the center. The green tree could be replaced every year by the trunk of the Yuletide tree at the end of the season. It is important that the wooden wheel replaced the meaningless cast iron Christmas tree stand, which had no place in an SS home. The same goes for electric tree lights and glass ornaments for the tree.

The SS family then placed red ribbon both ways across the fork of the tree, the ends of which are tied to the Yule wreath, which hung freely about half-way up the tree.

The typical SS Yuletide tree would sit atop the center of the family chest, and directly behind it was placed a wedding plate. On either side would be a Yule plate. The Yule wreath was made by binding bundles of small pine twigs around a wooden hoop (a child's toy hoop was ideal), and the four red candles were attached to it.

When the SS woman prepared the table for afternoon coffee on the first Yule Sunday, she decorated it with further twigs of pine, and then lit the first candle on the Yule wreath.

Every following Sunday, an additional candle on the Yule wreath was lit, thereby the lights grew until there was an explosion of lights on the Yuletide tree by the time of winter solstice. This, of course, portrayed the winter solstice fires. It was also customary to light four candles on the first Sunday, decreasing every week by one candle. This reminsced of the dying old year, which was reborn in the many candles on the Yuletide tree even as its last candle died away.

The Yule lantern is displayed at this Berchtesgaden wedding.

BAKING

Traditionally the German housewife would bake cakes for Yuletide in three different shapes:

1. A large cake;
2. Gingerbread and almond biscuits; and
3. Shaped biscuits.

The SS woman was aware that Yuletide baking took on a special meaning. The food had to not only taste good, but it should be part of the celebration itself. The cakes and biscuits were therefore an expression of the great changes at the Winter solstice, like the Yuletide tree, the Yule wreath and the candles. A good SS housewife prided herself on keeping to the old recipes and shapes and rejecting all chea foreign factory-produced goods.

The large Yule cake, which is still served today with a candle in the middle, and the large flat cake are still to be found in every house.

Gingerbread cakes and biscuits, which taste so nice made with honey and syrup and which fill the whole house with their delicious aroma, were to be cut in heart shapes, star shapes, wheel or other shapes.

The preferable shapes are:

1. The Cockerel—the announcer of day time;
2. The Boar—boar meat used to be eaten at Yuletide;
3. The Rider —Wotan on his horse;

Yule candlesticks (left) displayed at the wedding ceremony of an SS man and his bride to be.

4. The Hunter—Wotan;
5. The Spinner—Lady Holda in fairytales; also Frigga;
6. The Tree of Life; and
7. The Human Couple.

In addition, hand-formed biscuits should be made and formed in the shape of Runic letters. This is not at all difficult if the dough is rolled into the size of long, thick spaghetti. Runic letters like the swastika, the four-spoke, six-spoke or eight-spoke Sun wheel, the Odal rune in all different shapes, the pretzel, the Sun spiral and the horseshoe can then be formed easily from the rolled dough.

These cut-out and hand-formed almond biscuits were used to decorate the Yule wreath. They were then also hung on the Yuletide tree. They were to be found on the Yuletide table of every SS family.

WOTAN'S DAY & THE YULE PLATE

The old feast of Wotan is on *Jul* 16. In olden days, the top god of our ancestors drove through the air, visited his people, conversed with them and left them small presents. Odin wanted to announce the start of the winter solstice season and the coming of the New Year.

The Christian church couldn't suppress these yearly visits of this white-bearded, one-eyed leader of the good spirits, so they put one of its assumed saints, St. Nicholas, in his place. But, in many areas of Germany, the *Schimmelreiter* ("Rider on a White Horse"), also known as Hruodprecht or Ruprecht, "The One Shining With Glory" (Wotan) or, simply, Father Yuletide still remained.

SS families were asked to gather together and make the visit of Father Yuletide a memorable event for the children, something they would remember for years to come. But, where a visit could not be arranged, all members of the family were to put their Yule plates on the window sill. In the morning, the childrern would mysteriously find them filled with apples, nuts and hand-formed biscuits, the first harbingers of the coming feast.

Every member of a family was to have his or her own Yule plate. When a child was born, it was to be presented with his or her own plate at the Ceremony of Name Giving.

It was supposed to be an old pewter plate, wooden plate or a ceramic plate decorated with the Tree of Life and some typographical message. As this plate was used throughout one's entire life, it was best if it were beautiful, but not too large and ostentatious. It was used on birthdays to put the candles on, Wotan's Day, Yuletide Day, New Year's Day, Easter Sunday for dyed eggs, the Harvest festival for apples and, during the wedding ceremony, it held bread and salt. During a funeral service, the "Light of Life" should be extinguished.

THE YULETIDE TREE

After the men of the SS stood on the mountains around winter solstice bonfires, and listened to words of contemplation and warning, they would bring home one of the little trees that had witnessed the fire. It was put into the hub of the Yule Wheel and decorated with the lights of Yuletide. Therefore the evergreen Tree of Life stood in the living room, a constant

reminder of the dark winter's death and the shining rebirth of the coming springtime.

THE WINTER SOLSTICE

Weitzel's *The Celebrations in the Life of the SS Family* instructed that the SS family must keep the meaning of the Yuletide tree in mind. If one could not be brought back from the woods, one should be purchased at the market of a nearby town. It was best if the tree was a beautiful slim one, the wide branches of which "should spread solemnity and festivity in the room." It was to stand in the Yule and SS corner of the house. It was to be decorated with the greatest care.

Weitzel said:

> Do not start the preparations at the last possible minute and rush out to buy the rubbish the nearest shop has to offer. What meaning is there in angel hair, glass decorations, tinsel and other such nonsense on the Yuletide Tree of the SS family?
>
> The Yule Wheel, which supported the Yule Wreath, now holds the Yuletide Tree. There should be nothing on top of the Tree, and the top crown of branches stays free. The best decorations are the lit candles. In addition, lots of red apples should be hung on the tree with thin wires.

The apple was and still is a symbol of forthcoming life. Red is the color of the Sun and of blood. Other symbols with the same meaning are gold-and-silver-painted nuts. And, of course, the home-baked shaped biscuits and almond biscuits with their different meanings were also to be hung on the tree, together with a marzipan pig, symbolizing the Yule Boar.

During the long Yule evenings, the father was to cut out the wooden shapes of the Yule Wheel and the Swastika in all their different forms. They completed the decorations of the tree. The main impression, however, was to always come from the tree itself, and not from the decorations.

A Yuletide pageant performed in Germany during the Third Reich era shows Santa Claus and his little-girl angels. The stars of the angels have been, however, replaced with swastikas.

THE YULETIDE CELEBRATION

Weitzel said:

> We celebrate Yuletide in the evening, not in the morning. Yuletide is the feast of the newborn light and the renewing life. Therefore, it is the feast of the commemoration of the birth of the child, of thanks to the mother, of good wishes for the growth of the whole folk. The reason for our giving presents at Yuletide is to show respect to other members of our folk for the part they play in its continued existence.

In Germany, Yuletide was therefore a feast for the closer and wider family, which tends to exclude outsiders but for which a long-lost son or one living far away was always welcome to return. The presents, which were only valuable if the giver had himself worked on them, were secretly put under the tree by the father. When everything was ready, the family gathered in the adjoining room for the evening meal. The table was festive and laid out with care. This is the start of the Yuletide celebration.

The meal woud be substantial, and the main course, Weitzel insisted, was to consist of carp, goose, boar or hare. Those animals were traditionally eaten at the Yuletide meal and were never to be replaced by other foods. The meal began with a short speech by the father, and ended with a reference to the coming delights.

Not only the presents but the whole celebration was to be full of surprises for all the members of the family. The father lit the candle in the Yule earthenware candlestick, from which the tree candles were then lit.

Weitzel was very specific about decorations:

> On the tree should be 13 candles—one for each of the 12 months plus the 13th renewing—or 25 candles—three lunar weeks each with nine days. The father would then leave three candles, which are close together, unlit. Father now calls the wife, the children and any other family members into the room using a little bell.
>
> As they admire the tree, Father lights the last three candles and says: "This light should burn for our ancestors who are with us tonight. This light should burn for my dead comrades from the war, and this light should burn for our millions of German brothers all over the world who all celebrate Yuletide with us tonight."

After this, all were to sing the song *O Yuletide Tree, How Green Are Your Branches*, without which the Yuletide celebration was unthinkable. Then, presents were opened:

> The evening was to be quiet and sincere. At the appointed time, the whole family should listen to the Yuletide address of the deputy [Himmler] of our leader [Hitler] and will feel through it a bond reaching out from the close family to encompass the whole folk of German brothers.
>
> During the evening, the family photographs should be shown, old family stories told and thoughts about the success of research into the family history exchanged.

A pre-Christmas (*Vorweihnachten*) celebration by SS men in the bunker, 1944.

NEW YEAR'S EVE

Yuletide Eve was followed by the 12 Sacred Days. Those days were important feast days for our ancestors and nobody worked during this time. Wotan and his Army of the Dead were said to ride through the air, and Frigga, or Lady Holda, leads the Army of the Unborn above the heads of the folk.

Weitzel instructed:

> We should light the candles on the tree as often as possible during these days. During the night of New Year's Eve, the celebrations reach another pinnacle. The happenings of Yuletide are repeated and, again, we say goodbye to the old and look hopefully to the future.
>
> The last evening of the year is a very jolly time. The children have bought small fireworks and have their own fun. Mother fetches the spoon for the casting of the lead. This spoon should only ever be used for this purpose. The lead is melted on the spoon and cast into a bowl of cold water. The resulting figures and shapes foretell the future.
>
> Greeting cards are sent to distant relatives, the punch fills the house with its aroma, and the evening meal should be as grand as the one at Yuletide.

At midnight, when the candles on the Yuletide tree were at the end of their wicks, the SS man was to put the Yule earthenware candlestick on the table. This candlestick—with its year candle—had been lit at every family celebration during the past year. Therefore, its candle has neared its end. It would therefore receive a new light tonight.

Weitzel tells us:

> Just as our ancestors never let the sacred hearth cooking fire extinguish, so our SS Yule earthenware candlestick must always have a light. So the candlestick becomes a symbol of the never-dying sunlight. Everyone becomes very thoughtful when finally the old year candle burns down and the new one is put in its place.

This was the wish of the Reich leader of the SS to his SS men:

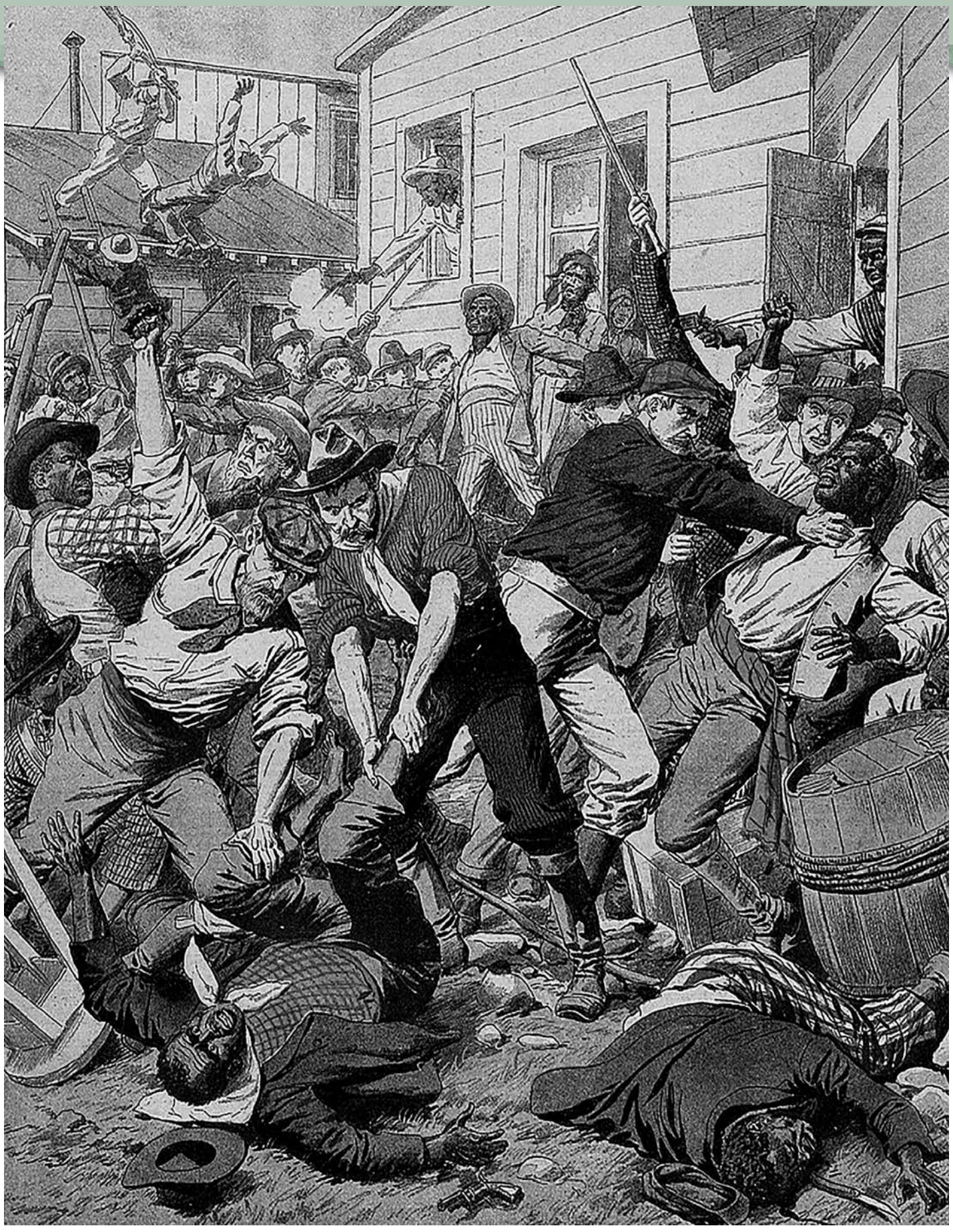
The Reich leader of the SS—Berlin, Julfest, 1943:

I give you this Yule earthenware candlestick. It is fashioned in the traditional style of our folk. Its light shall burn during the New Year's Night, which for us falls on the night of the 31st of December to the 1st of January.

The small candle shall burn as a symbol of the ending year during its last hours. The large candle shall light up at the first moment of the New Year. There is a deep wisdom in this custom.

May every SS man watch the little light go out with a pure heart and light the new light of the New Year with renewed vigor. This is what I wish for you and your kin today and for all future. ❖

Michael Walsh, an Irish national, is an international journalist and broadcaster. He was voted writer of the year in 2019 by *Euro Weekly News*. Walsh lives in Mediterranean Spain and is the author of 39 books. Purchase them at: www.EuropeansWorldwide.wordpress.com.



Carolina Coup

Insurrection in the Tar Heel State

Recounting the only successful coup d'etat in American history

By Marc Roland

Our fellow countrymen and women are understandably troubled about the unraveling of civilization. But they are at a loss to explain how its cultural tailspin started, much less what can be done to pull out from such a terminal free-fall. Although no solutions are forthcoming from today's chaotic national scene, an obscure yet dynamic episode from the American past offers remarkable parallels to our own apparently insoluble dilemma. How our forebears dealt with it is the subject of this glimpse into the past. They foreshadowed the Western world's current deterioration in a late 19th-century microcosm in North Carolina's largest city.

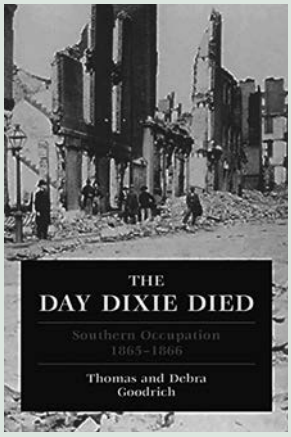
Following the Civil War, Wilmington's Confederate veterans were barred from voting or holding public office by Union occupation authorities who transferred their fundamental rights to ex-slaves. The newly freed Afro-Americans formed a voting block politically engineered by the same Northern victors for putting federal Republicans in power. The Fourteenth Amendment to the United States Constitution was soon after ratified, enabling Reconstruction, which was nothing less than the wholesale exploitation and enslavement of the Southern states.

FURNIFOLD SIMMONS
Originated "White Supremacy."

Blacks were, after all, eager to vote and unanimously supported the Republican Party that had emancipated them and given them citizenship and suffrage. The state legislature and governorship were, consequently, utterly dominated by Republican (i.e., federal government) officials, with a White governor and a racially mixed legislature emotionally fueled by revenge. The prostrate majority inhabitants of North Carolina, as elsewhere throughout the South, were impoverished after defeat rendered Confederate currency worthless. Ancestral lands and homesteads were obtained from them for a fraction of their value by so-called "freedmen" flush with federal financial assistance packages, generous government loans, and the fringe benefits of preferential hiring. The rate of White unemployment and under-employment rose sky-high, because job opportunities went overwhelmingly to Blacks.

These humiliating conditions were exacerbated by the arrival of foreign

Facing page: Wilmington's race riot resulted from years of federal government tyranny, burgeoning Black violence and Marxist agitation. After North Carolina's cowed White voters finally regained some measure of political independence, their patience snapped after Black mobs began shooting up the city and spreading fires. *Furore Caucasian* was a term coined during the Reconstruction Era to define the instinctive "fury" of the White race against its perceived enemies.



The Day Dixie Died: Southern Occupation, 1865-1866

After four violent years, the moment had finally come: Gen. Robert E. Lee had signed surrender papers. With that stroke of the pen, the riven nation was reunited and a bloody chapter was closed. Once more, men from the North and the South would join as one and forge ahead into a bright and prosperous future. Unfortunately, there is another chapter to the book above, a chapter never told. That chapter reads like a terrible scar on U.S. history and one rarely discussed. In the weeks that followed the surrender, as the Northern victors occupied the ravaged South, a beaten and helpless people were subjected to crimes and outrage without number—murder, rape, starvation, disease, theft, beatings, humiliations and indignities. All became the daily reality of "peace." In the words of the people themselves, *The Day Dixie Died: Southern Occupation, 1865-1866* by Thomas Goodrich describes this dark episode in American history. What the book reveals is nothing less than an ugly and shameful stain on our history. It was a truly terrible time that resonates to this very day. Hardback, 320 pages, #273, $27 minus 10% for TBR subscribers plus $5 S&H inside the U.S. from TBR, P.O. Box 550, White Plains, MD 20695. Call 1-877-773-9077 toll free to charge, Mon.-Thu. 9-5.

ideologues from New York City. They belonged to the International Workingmen's Association (IWA), a variety of different, left-wing, socialist, Communist and anarchist groups and trade unions that were worshiping their only still-living god, Karl Marx.[1] The IWA had made its way to American soil as soon as the Civil War fighting was safely over, when a Red organizer, Cesare Orsini, arrived in 1866 from his native Italy and won the support of émigré radicals, most of them Jews in New York City, future headquarters of his "association."

They helped him gain a sympathetic hearing from several prominent political figures, including newspaper editor Horace Greeley, abolitionist orator Wendell Phillips and radical Republican Sen. Charles Sumner. These subversive celebrities made Orisini understand that Marxism's greatest chance for success in the United States lay with fulfilling the abolitionist tenets of Reconstruction, especially where they were most currently showcased, in North Carolina. He accordingly departed with most of his followers for Wilmington, where they organized and agitated Black residents, indulged their self-esteem and stoked old grievances.

Thus radicalized, physical assaults on Whites of all ages and both sexes grew increasingly commonplace, with little protection and no recourse from the indifferent, unsympathetic authorities. School teachers and church pastors taught and preached tolerance, explaining that such violence was only a natural reaction to slavery, even though no victim had been a slave-owner, nor related to one, just similarly white-skinned. Nonetheless, it was the will of God—and "morality"—that they be made to suffer for the past sin of human bondage. After more than 10 years of unexpressed forbearance, the first glimmer of push-back was sparked by a former Confederate soldier. During the 1876 gubernatorial campaign, Zebulon B. Vance publicly declared that the Republican Party had been "begotten by a scalawag out of a mulatto and born in an outhouse."[2]

Such outspoken resistance received widespread popular acclaim, enough to make his bid for North Carolina governor more than hopeful, especially now that the ban on the voting rights of Confederate veterans had expired. To sabotage Vance's chances, Orsini and his fellow troublemakers organized a People's Party for politicizing poor White cotton farmers, blaming all their woes on the railroad companies and, of course, "capitalists"—their term for anyone who achieved some measure of financial success in life. The Marxist activists were aided by the timely advent of an economic depression that plunged the entire country, but especially the former, now-indigent Confederacy, into deeper misery.

With the burgeoning success of his People's Party, Orsini now attempted to simultaneously make it North Carolina's most powerful political phenomenon at the expense of the government's Republican Party, while undercutting the racists' gubernatorial attempt. He set up a Fusion Coalition of White "proletarians" and Black voters united in demanding self-governance, higher wages, free public education for racially mixed schools, free public housing, free food, free loans (even though ex-slaves were already collecting federal financial assistance), freedom to marry White women and freedom from taxation.

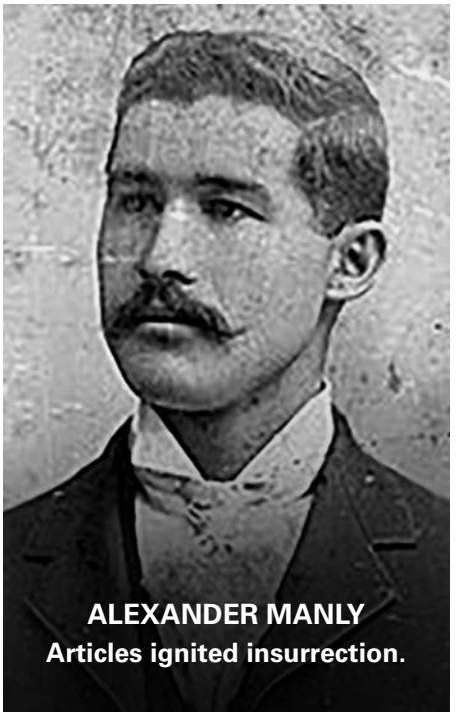
The delirium of strident demands and hollow promises generated a whirlwind of mass-hysteria that won the Fusion Coalition every state office, including the governorship. The leftists rabble celebrated their clean-sweep victory with a surge of arson, vandalism, home invasions and physical assaults, especially rapes, from the Tennessee border to the sea.

> Even Henry L. West, a journalist for *The Washington Post*, was forced to make some sobering conclusions after having eyewitnessed conditions in "Reconstructed"

Insurrectionists torched the offices of *The Daily Record* and then posed for a photograph.

> North Carolina: With 30 years of freedom behind him and with an absolute equality of educational advantages with the Whites, there is not today in Wilmington a single Negro savings bank or any other distinctively Negro educational or charitable institution; while the race has not produced a physician or lawyer of note. In other words, the Negro in Wilmington has progressed in very slight degree from the time when he was a slave. His condition can be summed up in a line. Of the taxes in the city of Wilmington and the county of New Hanover, the Whites pay 96.66%, while the Negroes pay the remainder—3.3%. The Negro in North Carolina, as these figures show, is thriftless, improvident, does not accumulate money, and is not accounted a desirable citizen.

West additionally noted how shabby and unclean the city had become, its streets rendered unsafe by too many thugs and malodorous madmen, especially after nightfall. By the time his article appeared in 1898, living conditions for the state's residents had so badly deteriorated, growing crowds of them, particularly mothers and wives, implored Mayor Silas P. Wright for protection. Claiming he was made helpless by the city's multiracial board of aldermen,



ALEXANDER MANLY
Articles ignited insurrection.

many of them Black, or Orsini's Marxists, Wilmington's timorous White mayor apologetically deferred his desperate petitioners to the metropolitan police chief. But, when they pleaded at his office in large numbers, the officer shouted that he would not allow anyone to tell him how to do his job, and threatened the complaining citizens with mass arrest on charges of "mob action."[4]

This was the last straw for the Democratic Party chairman, who had been closely following these sad events. Convinced that radical challenges demand radical solutions, Furnifold Simmons decided to move rapidly with a concerted plan. He took the first bold step himself, coining the term "White Supremacy" and publicly called for its ascendancy to save the very existence of his fellow Wilmingtonians:

> The White man is very slow to anger, willing to forbear innumerable injustices and pains for the sake of Christian peace and mutual good will. But, when such wrongs continuously accumulate, they inflate into a burden even his toleration and restraint can no longer support. Did not our dear Lord Himself horse-whip a "den of thieves"? The intractable, natural enemies of our blood similarly heap upon us a load of atrocities and degradations beyond all human endurance. The hour has come, therefore, to liberate ourselves from these abuses! If missed, we deserve to wallow in our current misery and die like pitiless cowards.
>
> But I, for one, have drawn my father's saber. North Carolina is a White man's state and White men will rule it, and they will crush the party of Negro domination beneath a majority so overwhelming that

> no other party will ever dare to attempt to establish Negro rule here.[5]

While some publishers refused to release his inflammatory statement, and more denounced it, many editors, even some in other parts of the South, featured the full text with open support of its sentiments. An important journalist was Josephus Daniels, editor of Raleigh's influential *News & Observer*, whose forthright endorsement of Simmons encouraged a growing body of newspaper editors to follow. His words ignited public opinion overnight, articulating as they did long-pent-up exasperation suffered by hundreds of thousands of people who now vented their suppressed rage in calls for swift action. He did not fail them, but immediately organized a speaker's bureau of the state's most persuasive orators for spreading a popular uprising, not only in Wilmington but across the whole state. Foremost among them was Alfred Moore Waddell.

During the Civil War, in 1861, Waddell had joined the Confederacy as an adjutant, rising to the rank of lieutenant colonel with the 3rd Cavalry, which later became the renowned 41st North Carolina Regiment. As a conservative Democrat, Waddell was elected in 1871 to the 42nd United States Congress, where he was widely regarded as the "ablest of its Southern members" for the next eight years. He spoke as a delegate at the 1896 Democratic National Convention, where he developed a reputation as "the silver-tongued orator of the east" and the "American Robespierre."[6]

The four-time Congressman was also a successful author of several books recounting the historical origins of his home state. His mastery of the written and the spoken word proved invaluable to "the White Man's Party," as the Democratic Party was now called in North Carolina, as attested to by the widespread republication of his newspaper articles and well-attended audiences he addressed at numerous mass meetings.

In Goldsboro, for example, Waddell was greeted by a huge assembly of exuberant supporters for a "White Supremacy Convention." *The Fayetteville Observer* headlined, "A White Man's Day! Eight to Ten Thousand People Out. Yesterday was a great day for Fayetteville and all this Cape Fear community."[7]

Waddell told his attentive listeners how "the greatest crime that has ever been perpetrated against modern civilization was the investment of the Negro with the right of suffrage," and quoted Abraham Lincoln's own words on the subject from 1858. The then-presidential candidate said, "I am not, nor ever have been in favor of making voters or jurors of Negroes, nor of qualifying them to hold office. I, as much as any other man, am in favor of having the superior position assigned to the White race."[8]

Waddell was greeted by a huge assembly of supporters for a "White Supremacy Convention."

Waddell went on to explain that the turmoil beginning to shake the entire state was not the usual contest between political opponents, but a decisive conflict to determine whether or not White Americans had lost control of their own country and, ultimately, their racial identity and even their lives in a primal struggle for existence.

"We will never surrender to a ragged raffle of Negroes," he affirmed, "even if we have to choke the Cape Fear River with carcasses." He added:

> It is time for the oft-quoted shotgun to play a part, and an active one, in the elections. We applaud to the echo of your determination that our old historic river should be choked with the bodies of our enemies, White and Black, but that this state shall be redeemed. It has reached the point where blood-letting is needed for the health of the commonwealth. And, when it commences, let it be thorough! Solomon says, "there is a time to kill." That time seems to have come, so get to work! You go forward to your work, bloody tho' it may be, with the heartfelt approval of many good women in the state. We say, AMEN![9]

Waddell's closing words formed "a rallying cry quoted by speakers on every stump."[10] William A. Guthrie, the mayor of Durham, was so taken with Fayetteville's "White Man's Day," he exclaimed that, "wherever this race has been in conflict with another race, it has asserted its supremacy and either conquered or exterminated the foe. Resist our march of progress and civilization, and we will wipe you off the face of the Earth!"[11]

The anti-Reconstruction campaign Simmons launched after New Year's 1898 had grown by mid-summer to become a painful thorn in the side of neo-abolitionists. But the voice of a 63-year-old woman would transform his resistance effort overnight into a dynamic mass-movement embodying Mayor Guthrie's irrepressible "march of progress and civilization."

On August 11, a prominent women's suffragist addressed members of the Georgia Agricultural Society in Tybee on the problems farm wives faced. Rebecca Latimer Felton was the most prominent Southern lady of the Progressive era, championing, as early as 1915, a lengthy feminist program that ranged from prohibition to equal pay for equal work. She later became the first female United States senator, the only woman from Georgia to have served in the Senate until as recently as 2020, nearly a hundred years later.

In response to a question from the audience about state funding of education for ex-slaves, Felton responded that the more money wasted trying to educate "half-civilized

gorillas, the more crimes Black people committed." Young Negro men sought equal treatment only as a pretense for venting their "brutal lust" on White women. She stressed that, of all the threats farm wives face, there was none greater than "the Black rapist," due to the failure of White men to protect them.

She stated that White men should resort to vigilante justice as a way to restore that protection:

> When there is not enough religion in the pulpit to organize a crusade against sin; nor justice in the court house to promptly punish crime; nor manhood enough in the nation to put a sheltering arm about innocence and virtue—if it needs lynching to protect woman's dearest possession from the ravening human beasts—then I say lynch, a thousand times a week, if necessary.

Regarding the public hanging of Sam Hose, the Black murderer of a White farmer whose wife he raped, Felton said that any "true-hearted husband or father would have killed the beast. Hose was due less sympathy than a rabid dog."[12]

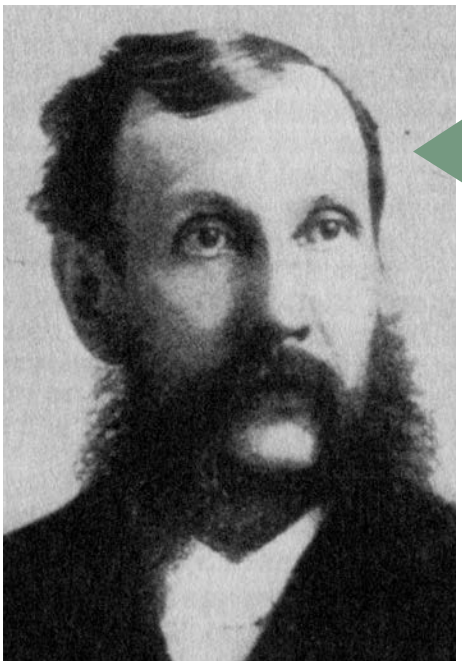
A week following her remarks, Wilmington's *Daily Record* claimed, without evidence, that Felton's allegedly "raped" White women were actually giving themselves to Black men in consensual relationships.[13] Publisher/editor Alexander Manly, owner of the city's only Black newspaper, was himself half-White. Felton responded, "When the Negro Manly attributed the crime of rape to lewd intimacy between Negro men and White women of the South, the slanderer should be made to fear a lyncher's rope, rather than occupy a place in newspapers."[14]

Wilmington's Black politicians heartily agreed with her. Foremost among them were Charles Norwood, the register of deeds, alderman Elijah Green and, especially, John C. Dancy, collector of customs. Dancy was one of Orsini's own apparatchiks, a founder and officer of the National Afro-American Council, Marxist precursor of the infamous National Association for the Advancement of Colored People (NAACP). Dancy forcefully reminded Manly that, despite the likes of Simmons and Waddell, relations between Blacks and Whites in Wilmington continued to be "most cordial and amicable. But the White men of the South will not tolerate any reflection upon their women."[15] Dancy and his Republican colleagues insisted that Manly immediately suspend the *Daily Record* and leave town.

But the mulatto journalist refused until his advertisers, both White and Black, pulled their business, crippling the newspaper. Evicted from its premises, the press was moved under cover of darkness to a two-story, frame building on the other side of town, where it churned out acrimonious broadsheets against Rebecca Felton and regurgitated Manly's depiction of Southern belles as the amorous partners of virile Negro studs. His lurid portrayals were regarded by contemporaneous Victorian-era society as the most abysmal form of pornography and bestiality—this at a moment in history when many, not only White people, commonly regarded Blacks as literally less than human.

Because personal honor was then still important—and made all the more sensitive in the years after the Confederate collapse—Southerners felt themselves challenged by the vilest insult to their women no self-respecting man could ignore. But the White backlash Dancy and his fellow Reconstructionists feared was not

Afro-American detectives reported to Judge George Rountree, founder of the North Carolina Bar Association, that Negro women planned to burn down White-owned homes, while Black men would commit arson throughout Wilmington if they lost the 1898 election. Above, an illustration of the street battle that took place in the heart of Wilmington—what was then the state's largest city.



Left: Silas P. Wright, Wilmington, North Carolina's mealy-mouthed Reconstructionist mayor, spinelessly abrogated his accountability for the interracial misery of fellow citizens to the cynical politicians responsible for it.

Right: Prominent suffragist **Rebecca Felton** was an early champion of protection for Southern women from the scourge of Black rapists during the Reconstruction era. She has since been culture-canceled as a "racist" by modern-day feminists, whose own movement she pioneered.

immediately forthcoming. Simmons, Waddell and other racial activists worked hard transmuting popular rage into political power, making bullets into ballots for the November election. Their goal was not to dissipate revengeful energies into momentary violence, however satisfying that may have been, but to use those fervent emotions for legally sweeping away the post-Civil War system that had degraded the South, replacing it with a regenerated, White-led and White-oriented civilization.

In the two-and-a-half months following Manly's race-mixing allegations, tensions grew taut. Bloodshed may have been postponed, but its potential still hung in the air. "Before we allow the Negroes to control this state, as they do now," Congressman W.W. Kitchin vowed, "we will kill enough of them that there will not be enough left to bury them."[16]

On November 9, 1898, *The News & Observer* triumphantly proclaimed a White Man's Party "win with a 25,000 majority."[17] *The Washington Post*'s Henry West reported, "White Supremacy, therefore, was the magnet that attracted, the tie that bound, the one overwhelming force that dominated everything."[18] Waddell told a packed county courthouse of noisy and elated voters that, although America's founding fathers "did not anticipate the enfranchisement of an ignorant population of African origin, never again will White men of New Hanover County permit Black political participation."[19]

The following morning, after 8 o'clock, he led 500 riflemen to the other side of Wilmington. "A climax was reached when the Negro paper of this city published an article so vile and slanderous that it would in most communities have resulted in a lynching," Waddell said, "and yet there is no punishment provided by the courts adequate for the offense."[20]

The Daily Record's front door was locked, so the riflemen broke it down, gleefully smashed the printing press inside the abandoned office and gutting the building in a fiery blaze. Manly had already fled. But, shortly thereafter, "the trouble commenced over in the other end of town, by the Negroes starting to come over."[21] Mobs of them poured into the city center against a garish backdrop of billowing flames rising from random acts of arson. Shooting erupted, and several Whites fell wounded. Other Whites returned fire, as more armed men from both sides turned North Carolina's greatest metropolis into a bloody battlefield.

While the armed conflict raged, Waddell stormed into City Hall, Winchester carbine in hand, and forced Republican Mayor Wright, the racially mixed board of aldermen and the despotic police chief to resign at gunpoint. "The old government had become satisfied of their inefficiency and utterly helpless imbecility, and believed if they did not resign, they would be run out of town."[22]

Waddell was immediately declared the replacement mayor by a crowd of 600 cheering residents, who then installed a new city council by 4 p.m. that same day. The street fighting came to a close. As many as 300 Black rioters lay dead, including several of their white-skinned leaders, among them Orsini. Guthrie's warning that he and his Marxist ilk would be "wiped off the face of the Earth" had come to pass. By contrast, no Whites were killed.

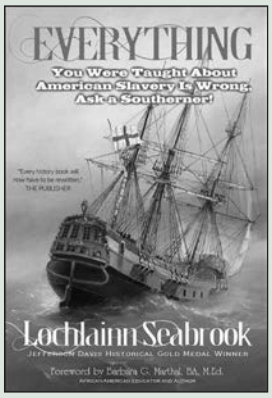
Five days later, people from all over North Carolina joined in an immense outdoor meeting outside Wilmington to give thanks for "White Supremacy and rescuing the state from Negro rule."[23]

Only now could genuine "reconstruction" really begin. Simmons instituted the White Government Union

to replace politically correct incompetents with serious leaders. They rescinded the votes of certain types of criminals (particularly thieves and perjurers), mandated segregated public schooling, outlawed interracial liaisons, made rape by anyone, regardless of race, a capital offense and restored the integrity and efficacy of the police department. Vowing to create a "permanent labor bureau for the purpose of procuring White labor for employers," the White Laborers' Union got the backing of the Wilmington Chamber of Commerce and Merchant's Association.[24] As a result, White employment rebounded, while Black residency dropped from 55% to 6% after the city's Afro-Americans relocated elsewhere.

Literacy laws were applied equally to Blacks and Whites in the conviction that elected government is only as good as the quality of the voters who choose it. Consequently, no Black candidates were elected to Congress and Black voter turnout was eventually reduced to near zero. Whereas North Carolina had 125,000 registered Black voters before 1898's White revolt, it had 6,000 by 1902. Within literally weeks following the only *coup d'etat* in the history of the United States, the epidemic of violent crimes that had plagued the city for more than three decades fell off to almost nothing. North Carolina was identified throughout the South as the bastion of White self-respect for almost the next 100 years.

What has since become of Wilmington today makes for stark contrast. Homicides there more than doubled in 2020, when the number of murders was the highest in recent memory. The final three months of the year brought a total of eight violent deaths. At least 32 persons were murdered in New Hanover, Brunswick and Pender, while Wilmington alone experienced at least one homicide every month. That's up from 10 in 2019—a 120% increase. Victims ranged in age from 15 to 94. Causes deal largely with drugs and gangs.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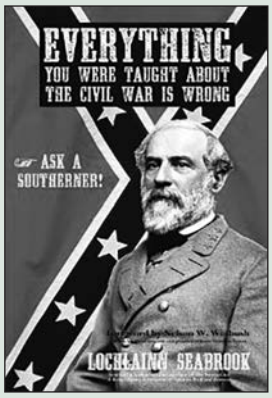

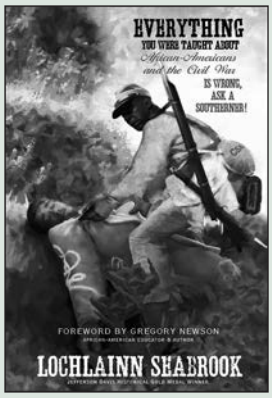

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Alfred Moore Waddell

On November 9, 1898, Alfred Moore Waddell unveiled a "White Declaration of Independence" to 600 appreciative townspeople at Wilmington's county courthouse. "We will not tolerate the action of unscrupulous White men in affiliating with Negroes," he affirmed, "so that by means of their vote they can dominate the intelligent and thrifty element in the community. The Negro has demonstrated by antagonizing our interests in every way, and especially by his ballot, that he is incapable of realizing that his interests are and should be identical with those of the community. The progressive element in any community is the White population. We White men expect to provide absolute protection for our families, who shall be safe from insult or injury from all persons, whomsoever."

Nearly a quarter of Wilmington's total population of 120,200 residents are non-White: 17.83% are black and 6.28% Hispanic. Together, they are responsible for around 90% of the city's violent crimes.[25] As these populations continue to expand, White residents migrate, guaranteeing higher crime rates.

The first African-American to represent North Carolina in the United States House of Representatives in 92 years was Eva Clayton. Her election had been made possible by the artificial creation of one of two districts developed to numerically disempower White voters. True to form, Clayton is a Black racist who favored preferential treatment for Afro-American farmers in the final version of a recent Farm Bill. She also served as the chair of the Congressional Black Caucus Foundation and, more recently, condemned the U.S. Department of Agriculture as "the last plantation of prejudice," alleging Black farmers desiring financial assistance are being discriminated against because the application paperwork itself is inherently racist. [26]

While these contrasts between today's Tar Heel State and the North Carolina of 123 years ago partially demonstrate how far the late 19th-century hopes of Waddell and his compatriots have been disappointed, such historical comparisons nonetheless prove that, when pushed to the brink—as were the citizens of Wilmington, North Carolina—White Americans will fight for both their folk and their future.[27] ❖

ENDNOTES:

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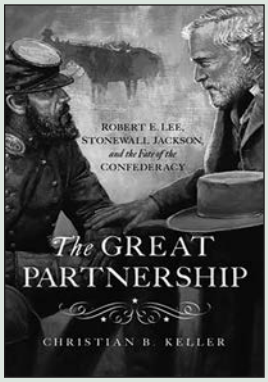
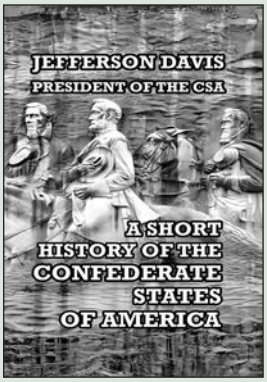
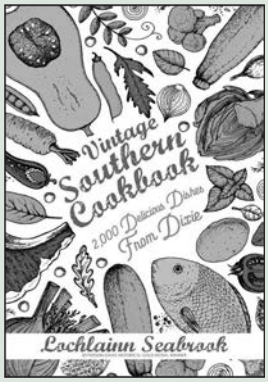
27 Some modern-day Wilmingtonians, despairing of North Carolina's shifting demographics, refer to it as "the Tar Baby State." https://www.myrtlebeachonline.com.

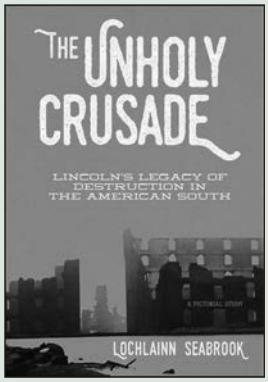
Marc Roland is a self-educated expert on WWII and ancient European cultures but is equally at home writing on American history and prehistory. He is also a freelance book and music reviewer. Roland has written dozens of articles for TBR. To review them, access the yearly author/subject index found in the back of each year's November/December issue of TBR.

Four New Books About Dixie!









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NEARLY FORGOTTEN TODAY, BELLA DODD was one of the courageous individuals who, in the 1950s and 1960s, risked everything to help expose the true nature and extent of Communism in the United States—its means, methods and corrupt kingpins, who, over the course of decades, directed the insidious infiltration of nearly every aspect of American life and institutions. Their goal: the collapse of American society and the preparation of the permanent world Communist revolution. That past has returned as our present. The Communist revolution is at our doorstep. We would do well to learn our lessons from Bella Dodd.

By Ronald L. Ray

What does it take to turn a child, a young person or an adult into a committed Communist, ready to sacrifice all on blood-drenched altars to achieve the world victory of the "proletariat?" Is it clever slogans and insidious propaganda? A rebellious spirit? The opportunity to work for "social justice?" The example of seemingly selfless, dedicated individuals encouraging one—oh, so cleverly—to join projects that, good on the surface, nevertheless move people's thoughts, feelings and actions onto the merry-go-round of collectivist, revolutionary subversion and destruction of traditional moral and religious norms and the "bourgeoisie" society that seems to care so little for "the little guy"?

Perhaps it is all these things. But, most of all, perhaps, it is a life seemingly devoid of meaning, lacking either enduring values or the support of a strong, unified family and culture. Certainly, that is the lesson we may draw from reading *School of Darkness* by Dr. Bella V. Dodd (1904-1969).

It is rare to find a "political" book still in print 67 years after its first publication. Events sweep past, and it is soon forgotten. So, it is a testament to the value of Dodd's autobiography that it is still available in multiple editions. Valuable indeed is *School of Darkness*. The events of 70 and 100 years ago find a disturbing reincarnation in the social upheavals of Black Lives Matter, the Antifa ("anti-fascist") movement and Covid-19 collectivism.

AN IMMIGRANT'S LIFE

Maria Assunta Isabella Visono was born in October 1904 at Picerno in the Kingdom of Italy. "But I was really an American born on Italian soil as the result of a series of accidents, and it was also an accident which kept me in Italy until I was almost six years old." (Bella V. Dodd, *School of Darkness*, p. 1.)

With an engaging, almost conversational style, Dodd recounts the background of her immigrant family and the beauty of her first five years spent with humble, loving, Catholic foster-parents in Italy. Young Maria Assunta was an intelligent and adaptable child, however, and quickly opened her heart to her birth family when she arrived in the United States. As she progressed in her schooling, she gave herself, like so many millions of immigrants and their children, to becoming "American"—a "melting pot" American, who loves his country, works hard to become successful, and who respects each person regardless of background or beliefs. When she began school at age six, her older sister gave her the name she kept the rest of her life: "Bella," a shortened form of Isabella.

While still young, Dodd's life took a number of fateful turns. When she was in the third grade, the family moved from Harlem to a 64-acre New York farm, but away from her Italian cultural group. Her parents stopped

practicing the Catholic religion (returning to the faith near death). The children followed, losing their moral and cultural compass. The children attended public schools, already at that time largely inculcating the Darwinist and Marxist "scientific" view of the world that opposed itself to religion. It was an educational world of "tolerance" and "academic freedom," but which drifted—or steered—toward agnosticism, atheism and materialism, even in the midst of a majority Christian population.

As a young woman, Bella displayed a growing interest in current events and politics, as well as the heady ideas presented by teachers and fellow students who already had imbibed the Socialist and Communist poisons. "Science" and Cultural Communism led to a Socialist approach to society's problems, ending in Communism itself.

THE RED ROAD

The process of becoming a Communist, Dodd disclosed in later years, is a gradual one. But it was her tender heart that opened the door of her soul to the evils of the Red ideology. She truly wanted to help the disadvantaged and downtrodden—and it was this desire the Reds knew best how to exploit.

In high school, Bella encountered *The Call*, a Socialist publication:

> I felt my heart beat with excitement as I read the articles on social justice. … In fact, for the first time, I felt a call, a vocation. Unconsciously I enlisted, even if only emotionally, in the army of those who said they would fight social injustice, and I began to find the language of defiance intoxicating. A stubborn pride developed in my own ability to make judgments. (p. 22)

Miss Visono entered Hunter College in New York, where she was

Bella Visono Dodd was an Italian immigrant, raised Catholic, who, for nearly 25 years, was a key figure in the Communist subversion of America through education, labor unions and politics in New York City, then New York state and, ultimately, on a national level. Following World War II, she finally recognized the deadly hypocrisy of the Communists and, expelled from the Communist Party and tormented by her former friends, she returned to Catholicism under the guidance of Bishop Fulton Sheen, dedicating her remaining life to exposing the Communist preparation for revolution in the United States. Coincidentally, the Italian great-great-grandparents of this article's author emigrated to America from the village of Laurenzana, less than 30 miles from Dodd's birthplace of Picerno.

most influenced by Sarah Parks, a young English teacher of unconventional, materialistic and Socialist mindset, who put Bella definitively on the same road. Tragically, but prophetically, Miss Parks committed suicide in 1928, succumbing to her own disordered, despiritualized thinking. It was years before an older Bella Dodd could face the horrible connection.

Bella and her friends "discussed revolution, sex, philosophy, religion, unguided by any standard of right and wrong." She said:

> We talked of a future "unity of forces of the mind," a "new tradition," a "new world" which we were going to help build out of the present selfish one. … [W]e drifted into *laissez-faire* thinking, with agnosticism for our religion and pragmatism for our philosophy. (pp. 28-29)

Bella entered the teaching profession after college graduation, earning her law degree along the way. After a short stint teaching in a public school, she returned to teach at Hunter College, where she remained for many years. She was an excellent instructor, very devoted to her students and highly influential with them, as well as the faculty. In all this, her Socialist ideas played no small role.

Visono and her colleagues involved themselves in politics and enlisted their students in political activities through "research" projects.

> Before long we were saying—and not yet realizing it was merely a rather meaningless cliché—that the radicals of today are the conservatives of tomorrow, that there could be no progress if there were no radicals.
>
> In the days that have gone since we enunciated these statements so confidently, I have had many occasions to see that this cataloging of people as either "right" or "left" has led to more confusion in American life than perhaps any other false concept …
>
> Communists usurp the position of the left but, when one examines them in the light of what they really stand for, one sees them as the rankest kind of reactionaries and Communism as the most reactionary backward leap in the long history of social movements. It is one which seeks to obliterate in one revolutionary wave two thousand years of man's progress. (p. 40)

In 1926, however, Bella felt an increasing "desire to be a citizen of the world. It was a desire that made it easy and natural for me to accept Communism and its emphasis on internationalism." (p. 43)

Bella's 1930 visit to Europe made her a convinced anti-Fascist. On the trip, she met her future husband, John Dodd. (They divorced several years later.) That same year, Bella became involved with the Teachers Union in New York City and helped organize college instructors, first at Hunter and, later, elsewhere.

INFILTRATION

During the ensuing two years, Dodd met Harriet Silverman, an ascetic little woman and an avowed, open Communist who convinced her to form a group of teachers into an anti-Fascist literature committee. Funds they raised would be "distributed" through the Communist Party apparatus. Silverman soon introduced Dodd to the professorial-looking head of the party, Earl Browder. She would also become the contact through whom orders were funneled to Dodd.

Dodd began meeting and working with an incredible variety of people under the banners of different social causes: anti-Fascism, aiding the unemployed, organizing (or reorganizing) labor unions to help the working man obtain better employment conditions and better pay. Some of the people were open Communists; some were secretly so; many were simply fellow travelers and dupes, sucked in, like Dodd, by the high-sounding words and the fact that only the Communists seemed actually to do anything about social justice. There were longshoremen, plumbers, teachers, lawyers, Jews, Protestants, former Catholics, the poor and the wealthy. The last were a major source of income for the Communist Party through its incredible variety of front organizations

The party often preferred using non-members to promote its ideas and goals, especially the most important ones. Dodd was such a person, taking orders from the party, but not yet an "official" member. "So I became not a member of an idealistic group of which I was proud, but the tool of a secret, well-organized world power." (p. 75)

Only much later did Dodd learn of the party's willingness to work with and be used by wealthy capitalists against the working man. For the Communists, every individual and every group was expendable in their ever-changing tactics. Only the strategy of world revolution remained the same.

> I did not become a Communist overnight. It came a little at a time. I had been conditioned by my education and association to accept this materialistic philosophy. … I was grateful for Communist support in the struggles of the Instructors Association. I admired the selfless dedication of many who belonged to the party. They took me into their fraternal circle and made me feel at home. I was not interested in any long-range party objectives but I did welcome their assistance on immediate issues, and I admired them for their courage. Most of all, I respected the way they fought for the forgotten man of the city. So I did not argue with them about the "dictatorship of the proletariat" which they talked about, or about its implications. (p. 73)

Like so many others, Dodd naively believed one could work with the Communists on the good things

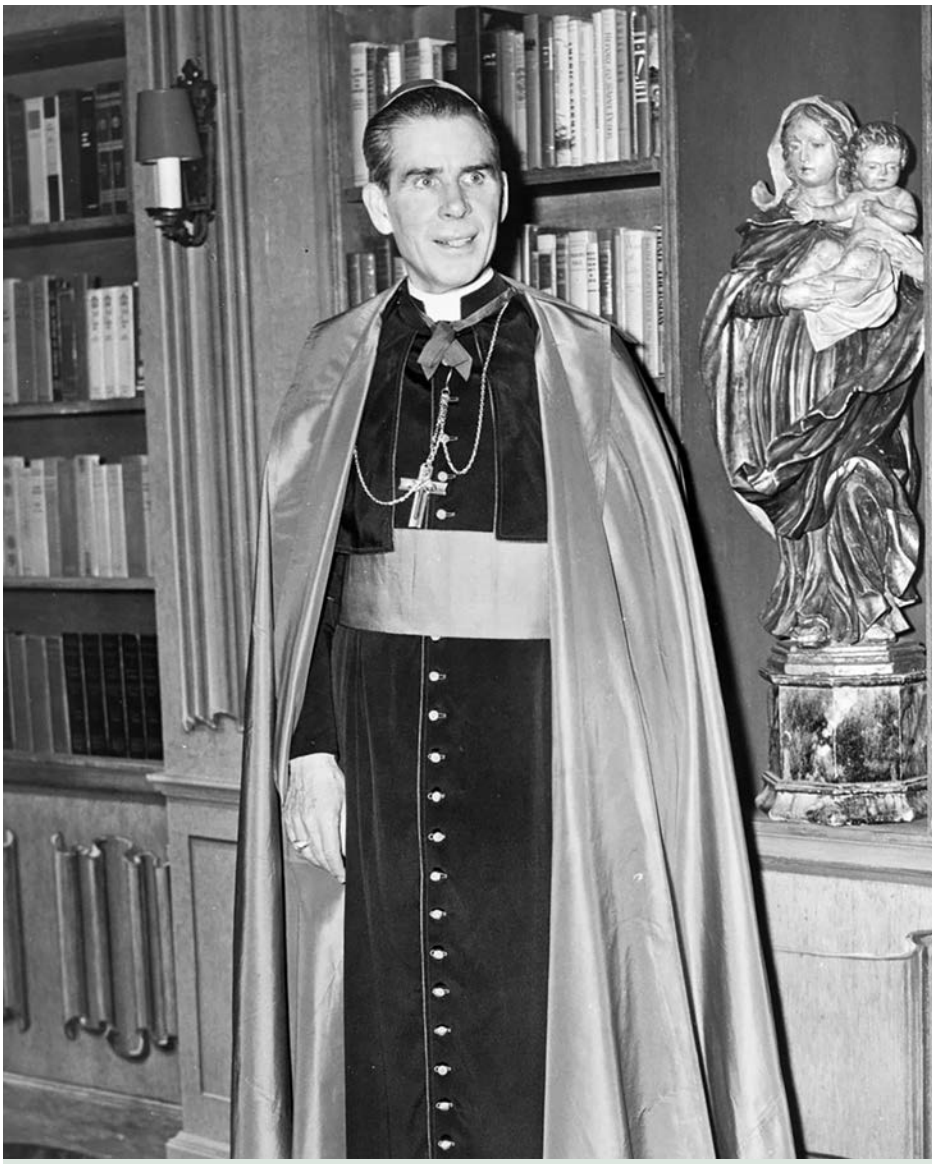
while ignoring the party's ultimate objectives.

> It took a long time for me to know that, once you march with them, there is no easy return. … That if you stumbled from weariness, they had no time to pick up a fallen comrade. They simply marched over him.
>
> The saddest situation I saw in the party were the hundreds of young people eager to be used. … But I saw, too, how inexhaustible was the supply of human beings willing to be sacrificed. Much of the strength of the party, of course, is derived from this very ruthlessness in exploiting people. (p. 74)

Dodd's efforts to organize teachers and professors, and to obtain tenure for them, led to more and more invitations from "Red" unions and fractions within unions. A chance meeting with a childhood neighbor, State Assemblyman Christopher McGrath, led to a collaboration on legislation that successfully gave tenure to college instructors and staff. This brought a great deal of respect and admiration to Dodd, and she began to move into increasingly responsible positions in the union movement, furthering the Communist agenda all the while.

By 1936, Dodd started a move toward being a full-time legislative lobbyist and union organizer.

> From my tutors in the party I learned many Communist lessons. I learned that Vladimir Lenin held in contempt unions interested only in economic betterment of workers, because he held that the liberation of the working class would not come through reforms.
>
> … Again and again I heard Jack Stachel and [William Z.] Foster and lesser Communist Party labor leaders repeat that American workers need to be "politicalized" and "proletarianized." Their feeling was that the American worker was not conscious of his class role because he was too comfortable. In line with this, I saw senseless strikes called or prolonged. At first I did not understand the slogan



The Legacy of Archbishop Fulton Sheen

Archbishop Fulton J. Sheen (1895-1979), a renowned radio and television evangelist, was instrumental in Bella Dodd's return to Catholicism and in the conversions of many notable individuals, such as Clare Boothe Luce, Henry Ford II and Communist Louis F. Budenz. A charismatic speaker, author and brilliant teacher, his 1950s television program *Life Is Worth Living* drew an audience of up to 30 million people per show. During a notable 1965 television program, he preached harshly against the left's false compassion: "There are sob sisters; there are the social slobberers who insist on compassion being shown to the muggers, to the dope fiends, to the throat slashers, to the beatniks, to the prostitutes, to the homosexuals, to the punks, so that today the decent man is practically off the reservation." True compassion, he insisted, does not mean making excuses for wrongdoing, but to "hate the sin … and love the sinner."

> frequently proclaimed by these men: "Every defeat is a victory." Loss of salary or position—or even loss of life—was not important as long as it brought the worker to acceptance of the class struggle. (p. 80)

That same year saw the party promote the diabolical Communist cause in the Spanish Civil War. Dodd fell for the lies about the "Franco-Fascists" and the Catholic Church, whose clergy and faithful were so brutally massacred by the "democratic" Communists and Freemasons.

In 1938, Dodd determined to resign from teaching at Hunter College. President Colligan, a Catholic, urged her to reconsider, to no avail: "These people will take you and use you, Bella … and then they will throw you away." Prophetic words.

The ensuing years saw a continuation of Dodd's Communist-controlled activities and her increasing importance to the party, as well as many Communist victories in the labor movement, education, legislation and election campaigns. As she testified in the 1950s before the U.S. House of Representatives' Committee on Unamerican Activities, Communist infiltration and control of the country's educational system at all levels was key to controlling the minds of youth and, therefore, to assuring the success of the coming revolution. In this, the Communists have been largely successful.

In 1941, the party abandoned its pacifist tactics relative to foreign policy. Already in June, before Pearl Harbor, they began to beat the war drums. The change was traumatic for many of their faithful, but it was accomplished in a few months' time. The ordeal of leaving the party and all their friends would have been too great for most. Truly, as Dodd later recognized, Communism is a religion, involving a total world-view—godless, but a religion nonetheless. Hence the strength of its hold on people.

William Z. Foster (1881-1961), married to anarchist Ester Abramowitz, was among the Communist Party USA's more radical revolutionaries and was party chairman at the time of Bella Dodd's expulsion.

During World War II, Earl Browder and other national leaders worked hard to present the Communist Party as a native American party. "Communism is 20th century Americanism," was his slogan. Great efforts were expended to gain control of a number of collegiate schools and to establish party schools. Dodd was "wary" of the party schools: "No doubt, subconsciously, I realized that all this was not education but propaganda." (p. 151)

PARTY APPARATCHIK

In 1943, at the height of Josef Stalin's tactical directives to Communists everywhere to promote peaceful coexistence, and his "dissolution" of the Communist International, New York Party leaders Gil Green and Si Gerson urged Dodd to come out publicly as a party leader. It was essentially a command, and Dodd obeyed.

John Dodd's divorce of his wife in 1942 and the recent death of her mother led Dodd to dedicate herself even more to party work. In her new position as a party legislative representative in New York, she came into frequent contact with the likes of Politburo members Earl Browder, William Z. Foster, Bob Minor, Jim Ford, Jack Stachel, John Williamson and Elizabeth Gurley Flynn.

Dodd also had to learn that the party had no real social reform program. Si Green told her, "[W]e are a revolutionary party. … We aren't trying to patch up this bourgeois structure." (p. 163)

The Communist Party—temporarily "dissolved" and reconstituted for a time as the "Communist Political Association"—worked mightily to re-elect Franklin D. Roosevelt to a fourth term as U.S. President in 1944. Already, some years before, they had succeeded in getting many of their people into positions of influence and power around Roosevelt, and his continuance in office was important to their strategic goals. Dodd and other New York Communist Party leaders were key players in the drama.

By 1945, Dodd was noticing more and more seeming contradictions in Communist tactics and causes, as well as increasing conflict between open and concealed party members. The party had climbed in bed with the Chamber of Commerce, favoring a no-strike pledge which upset many workers schooled in class struggle. While they were promoting the United Nations, allegedly for maintenance of peace, they were using the Young Communists to work for universal military service. Ultimately, the goal was total state-control of all people.

EXPULSION

That same year saw an about-face in the party line that caused massive internal upheavals. Browder, the head of the party in the United States, had executed faithfully Stalin's tactics of conciliation and peace, of

cooperation with Democrats and Republicans, wealthy business owners, professionals and the working classes. He also sought to treat the various races and ethnic groups on equal footing.

Everything changed with the publication of a letter from the head of the party in France. Browder was accused of "revisionism" and watering down the revolution. Suddenly, the Reds were now to establish separate groupings for Italians, Puerto Ricans, Blacks etc. The Communists cynically championed the cause of the Negroes—but not to improve their lot. Stalin conceived of them as a separate nation within the American people and sought to encourage their "secession," in order to cause societal chaos and establish the American Soviet.

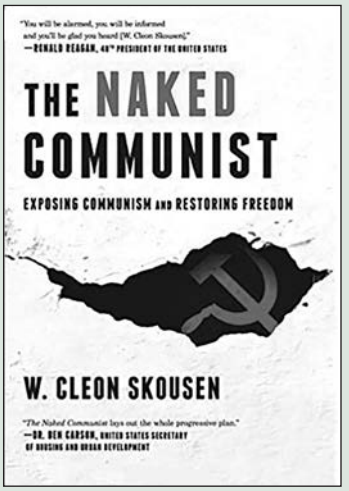
Browder was expelled and replaced by Foster and his minions. People who had been friends for years attacked one another as bitter enemies. Party functionaries could not disavow their previous beliefs and actions fast enough. The duplicity was overwhelming. Thousands were purged in party trials during the next two years.

At first, Dodd did not understand the upheavals, clinging to the last illusion that Soviet Russia was the pure Communist motherland. She soon learned all was directed from Moscow. She became sick physically and emotionally from the stress. Like so many, she was spied on, hauled before party tribunals, and falsely accused. She tried to back slowly away from active involvement in party activities, though still on the national committee. She opened a law office to get some independence, but the party harassed her even there.

> On June 17, 1949, my telephone rang. "This is the Associated Press," said the voice. "We have received a statement from the Communist Party announcing your expulsion from membership. It says here that you are anti-Negro, anti-Puerto

THE NAKED COMMUNIST

Exposing Communism & Restoring Freedom



A timely update to the phenomenal national bestseller. Soon after its quiet release during the height of the Red Scare in 1958, *The Naked Communist: Exposing Communism and Restoring Freedom* exploded in popularity, selling almost 2 million copies and finding its way into the libraries of the CIA, the FBI, the White House, and homes across the U.S. From the tragic falls of China, Korea, Russia and the UN, to the histories of Alger Hiss, Whittaker Chambers, Elizabeth Bentley and Gen. MacArthur, *The Naked Communist* lays out the entire story of Communism, its past, present and future. After searching for a concise treatise on the Communist threat, W. Cleon Skousen saw the need for a comprehensive book that could guide the American conversation. He distilled his FBI experience, decades of research and more than 100 Communist treatises into one readable volume that became a touchstone of American values and earned praise from the likes of President Ronald Reagan. Skousen's text draws a detailed picture of the Communist as he sees himself—stripped of propaganda and pretense. Readers gain a unique insight into the innerworkings of communism—its appeal, its history, its unchanging concepts, even its secret timetable of conquest.

Among the many questions *The Naked Communist* answers are: Who gave the United States' nuclear secrets to the Russians? How did the FBI fight communism after it was forced underground in 1918? Why did the West lose 600 million allies after World War II? What really happened in Korea? What is communism's great secret weapon? What are the 45 goals of communism in the United States and how did they manage to implement 44 of them right under our noses? What lies ahead? What can I do to stop communism and neo-Bolshevism infecting the United States?

This edition includes a chapter on the 45 Communist Goals, detailing how 44 of those goals have been achieved in the U.S. As relevant now as it was 60 years ago, Skousen's groundbreaking work provides a renewed understanding of one of the greatest threats facing America right now. Softcover, 452 pages, #878, ***$27*** plus $5 S&H inside the U.S. from TBR, P.O. Box 550, White Plains, MD 20646. Call 1-877-773-9077 toll free to charge, Mon.-Thu. 9-5 ET or visit www.BarnesReview.com.

A 1943 billboard announces a rally featuring Communist Party General Secretary Earl Browder.

Rican, anti-Semitic, anti-labor and the defender of a landlord. Have you any statement to make?"

What statement could I make? "No comment," was all I could manage to say. (p. 220)

A NEW LIFE

Just as Communism becomes the all-encompassing "answer" to all of life's problems for the believer, and its propaganda the ever-changing "gospel," so, too, does it never stop at half-measures in the destruction of the lives of "heretics." Old friends, even teachers and former students, were lost to Dodd. She was shunned and subjected to reprisals, and clients were driven from her business. Dodd moved to a dingy, unpleasant apartment, hounded by creditors, but she often stayed long at the office to avoid the disagreeable flat.

> The process of completely freeing oneself emotionally from being a Communist is a thing no outsider can understand. The group thinking and group planning and the group life of the party had been a part of me for so long that it was desperately difficult for me to be a person again. … But I had begun the process of "unbecoming" a Communist. It was a long and painful process. … I had to learn to think. I had to learn to love.
>
> I had to drain the hate and frenzy from my system. I had to dislodge the self and the pride that had made me arrogant, made me feel that I knew all the answers. I had to learn that I knew nothing. (p. 224)

As a result of a meeting with an old acquaintance, Dodd was summoned before the U.S. Senate Foreign Relations Committee in 1950. She testified factually to the Tydings Committee, but she still reacted emotionally as a Communist. The experience, however, renewed her interest in political events, "and it had the effect of breaking the spell which had held me. I had at last spoken openly and critically of the Communist Party." (p. 227)

Dodd began to seek answers, to seek the truth. She recognized the Communist betrayal of the working people:

> What now became clear to me was the collusion of … two forces: the Communists with their timetable for world control, and certain mercenary forces in the free world bent on making profit from blood. But I was alone with these thoughts and had no opportunity to talk over my conclusions with friends. (pp. 229-230)

That autumn, a "chance" meeting in Washington, D.C. with Rep. Christopher McGrath, an old friend, provided a turning point. "You look harassed and disturbed, Bella." (p. 231) He offered FBI protection. She declined. Then he asked: "Bella, would you like to see a priest?" Startled by the question, Dodd was amazed at the intensity with which she answered, "Yes, I would."

That evening, she met with Monsignor Fulton Sheen at Catholic University. In the midst of all her doubts and worry, he said, "Doctor, I'm glad you've come." They spoke, and they

knelt while he prayed. He would go to New York as a bishop the next winter, and he invited her to see him then for instructions in the Catholic faith she had long ridiculed but about which she knew almost nothing. In the spring of 1952, she was received back into the Catholic Church.

The account of Dodd's conversion to the Catholic faith is deeply moving, full of gratitude and the realization that "the brotherhood of man" means nothing without the Fatherhood of God. The materialistic cheat of Communism was revealed finally to her, and she found what the true means of bringing order and progress to humanity really are.

Dodd continued the rest of her life to work for the downtrodden and underprivileged. She also testified, wrote and lectured extensively, exposing the Communist conspiracy, including the fact that they infiltrated around 1,000 men into Catholic seminaries. She passed to her eternal reward in 1969.

THE PAST IS PROLOGUE

Some of our readers naturally will ask whether Dodd recognized and exposed the Jewish element at the root of Communism. If she did, there seems to be no record left of it. But, when one reads her autobiography *School of Darkness*, or her testimonies before the U.S. Congress, the Jewish presence is inescapable. Over and over again, names of Jewish members surface as key figures. But she also knew Jews who were patriotic Americans, and who warned her against the Communists. So, while she does not point it out, one easily sees the connection.

In one point, Dodd was perhaps overly optimistic. She saw deep spirituality awakening in many young people in the early 1950s, as they sought to better the lot of their fellow man, and she thought the seeds of victory against Communism were present.

Sadly, when one reads her book, it is today altogether clear that the Bolsheviks and Marxists simply regrouped and bided their time. Through the National Education Association and other teachers unions, Communism has taken control of schools and universities, professors and students. The cynical exploitation of the colored peoples in this country has returned and intensified. One need only look at the openly Marxist Black Lives Matter insurrectionists preparing the revolution without helping a single colored person, or the Antifa anti-fascists, who perpetrate violence and infiltrate demonstrations by conservatives to discredit them as "rioters." Most of all, the loss of the Christian religion in nearly all of society has introduced rampant materialism, the real foundation of Communism.

Readers of TBR should obtain a copy of *School of Darkness* and study it. Learn the tactics of the enemy for the coming struggle. This writer has been saying for years that the solutions to our societal problems cannot be solved politically. The solution is a spiritual one: a conversion of hearts. Bella Dodd pointed the way. We need more people like her to fight in the war against the materialistic neo-Marxists spreading their deadly dogma today. ❖

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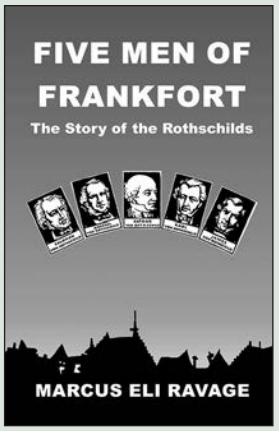
Ronald L. Ray is a contributing editor of The Barnes Review, a freelance author and a descendant of several patriots of the American War for Independence.



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The Historical Riddle of Birobidzhan

Why did this project for a Zionist homeland in the far east of the USSR fail to flourish?

By Matthew Raphael Johnson

The Birobidzhan project was the Jewish autonomous area in the Far East, set up by Josef Stalin in 1934. This was supposed to be an alternative to any kind of Zionism in the Middle East. When I first read about this, everyone laughed at it. It really doesn't make any sense. It's in the absolute middle of nowhere, on the border with China. Of all the empty space that Russia contains, why there?

The story of this autonomous region is a strange one. The Soviet Union, as we all know, was a Jewish ethnic project. It's overwhelmingly Jewish in its first manifestation and it was heavily Judaic under Stalin, despite what many say. The only time that Jews started to fall out with the Soviet Union was when everything started to stagnate. There was no more money to be made and the productive capacity of industry was declining rapidly. This was from the late 1960s. It's also a time that Russians would join the army, security services and KGB as patriots, not because they were Communists.

It's really doubtful that your typical Communist Party members could tell you the basics about Karl Marx. Marx is only taken seriously on American university campuses. Leninism and Stalinism were a different matter. Lenin, Stalin and Trotsky were identical, ideologically and tactically. They're quite far from Marx. It's also a myth that Marx thought Russia unsuited for revolution. He mentions in a letter that, because of the commune, Russia might be the best place for the revolution to start. Russia was in fact heavily industrialized by the time World War I began.

JOSEF STALIN
Wanted a homeland for Jews.

We know that the Soviets were engaged in all kinds of ethnic projects. Most of them failed completely, but none as spectacularly as Birobidzhan. They called it New Palestine, and it was supposed to be a resuscitation not of the Old Testament state but of the theoretical "New Zion." The deeper you get into it and read the founding documents, it's very revealing as to the Jewish mentality. A lot of the financing for this move out to the Far East came from governments and Jewish organizations abroad. It was supposed to be a secular state, of course, but there is no evidence whatsoever that Jewish religious practices were ever stopped. It certainly existed out there, but the point was to stress the Yiddish language. Both Yiddish and Hebrew were dying out. The only reason that Hebrew still exists is because it has been the official language of the state of Israel since 1948. Birobidzhan was to stress Yiddish-Jewish language and culture.

If you think about Russian culture

Jewish immigrants from abroad at the Tikhonkaya Station, Birobidzhan region, early 1930s.

outside of the Orthodox Church, there's not much there. Everything, down to the dress and the cuisine, has a religious foundation. You can't talk about Tibet without Buddhism. You can't talk about the Ottoman Empire without Islam. You can talk about Judaism outside of the Old Law. Few Jews, if any, believe in any of it, anyway. Jews are overwhelmingly atheists and that is largely an ethnic marker, rather than a religious one. The fact that you can have a secular Yiddish culture, without damaging Judaism at all, shows you that this is a secular ethnicity, having nothing to do with the religion.

Remember, the Talmud not only condemns Christ and His Mother in the most blasphemous terms, but it also says that the prophets are burning in hell for daring to criticize Israel. The Old Testament, which no Jew accepts, is nothing but one long condemnation of the Israelite state. They were supposed to be set apart, different. God was taking care of them and they would have no alliances or trade relationships. That only really worked in the breach. After King Solomon, you had few solid monarchs in either Judah or Israel. You had Josiah and a handful of others, but it decayed to such an extreme state that, by the time of the Babylonian captivity, it didn't take much to bring the Jews the Eastern paganism that typifies a lot of the religion today. The biggest error and myth in these kind of ethnic discussions is that the Jews believe in God, or have any connection at all to the Old Testament.

The president of the Soviet Union at the time, Mikhail Kalinin, said that the point of the Birobidzhan project in Siberia was to preserve Jewish culture. But, as I stated earlier, the Soviet Union itself was a Jewish project. Birobidzhan was going to be a Jewish state within a Jewish state. The point was that, even though the USSR was Judaic, they were just a minority: the elite. The worry was that, given this population disparity, the Jewish bloodline would be harmed by inbreeding with non-Jews. That's the initial point of this, and it comes out in the books written in the 1930s—propagandizing the world about what Birobidzhan was.

The official view was that this was a means by which the Jews could work the land and be productive, suggesting that they weren't productive before. Underlying that

is the idea that the Soviet Union is so thoroughly Jewish that they can actually own and cultivate land. There's a religious reason why Jews don't like farming, but in Israel do quite well in that area. That's because they can't cultivate land outside of the holy land. The Soviets stated that, because this is so Jewish already, it's already been fulfilled. The messiah is here as the Soviet Union, therefore you can own and cultivate land. The actual resources were few but substantial: timber, graphite, fish, copper, gold and iron. It's a place that has tremendous potential. At the time, China was not really worth anything, economically speaking.

Other than being this way to preserve Jews from non-Jews, the official propaganda didn't make any sense. Why, of all places in the Far East and on the border with China, was a new Jewish renaissance taking place? The reason they give is that, even though Jews are such a small minority, the fear of contamination by Gentiles forces them to have a safe space all to themselves. The second thing was security against China. I haven't the foggiest idea how this tiny handful of Jews was going to act as a buffer against China, but that was an official position of the Soviet government at the time. Something doesn't make sense there.

Here's the punchline: In the late 19th century, an American mining firm was exploring the Far East for gold reserves. Given how strategic that kind of project is, it was kept secret until fairly recently. This American firm issued a report in 1905 that stated that, in Birobidzhan, there is a monstrous gold reserve. The low estimate was 8 million tonnes. That explains why this was the colonization point for Jews in the Soviet Union. This American firm made the statement that Russians would become a big player in gold production and, in fact, dominate gold production. That's why they chose this little speck in Siberia to be the Jewish state. It seems so nonsensical, but they were wrong: The mining companies that exploited those mines found a small quantity of gold, but not in the large amounts expected, and nowhere near the amounts that the Americans had estimated. This is why Birobidzhan failed.

There was an attempt to revive the Khazar Empire. In the early years of the Soviet Union, Lenin did tinker with the idea of removing the Muslims from Crimea and creating a new Khazaria there. He did, in fact, remove a lot of the Tartars, but it was too difficult. The amount of violence that would have to be used in a very strategic area was excessive. There were too many people there and they didn't want to antagonize the peoples of the Caucasus. New Khazaria was abandoned.

Lenin wanted to removed Muslims from Crimea and create a new Khazaria there.

The idea for Birobidzhan was to transfer as many Soviet Jews as they wanted to this area. You realize how far Birobidzhan is from mainstream Russia? It's almost 4,000 miles from Moscow. There was no shortage of problems: bad roads, one poor railway and poor preparation for the move. People weren't dying to get there. It was founded in 1934 and, by then, the destruction of the wars had been repaired. It became a bit more popular once Operation Barbarossa began, but only a small number of Jews moved there. At any given time, the Jews were only a small minority there. In terms of numbers, it was an absolute disaster. The Soviet government was going to pay everything. The land was free, the transportation was free, and the farming implements were free. Czar Nicholas II actually had the same policy for all Russians who wanted to move to the Far East.

In 1939, only about 25% of the Jews that had moved there were actually farming the land. It was something they simply refused to do, or didn't know how to do. There were 18,000 Jews by this point. Around half of those going out there turned around. The preparations were terrible. The housing stock was bad and transportation was awful. In 1941, there were more than 100,000 people in the autonomous area, but Jews only made up 16% of that figure. In 1959, it was 9% and, in 1970, it was 7%. By the fall of the USSR, there were no more than 9,000 Jews in an area with 200,000 people. This is clearly an attack on Zionism, but you can't say that it's an answer to the state of Israel, which hadn't been formed yet.

Argentina, Lithuania and the United States were the biggest foreign donors to help build Socialism in the Far East. There was a huge amount of foreign funding. At the time, it wasn't such an obscure issue. Every Jew knew what it was. Propaganda from Moscow was intense. They wanted to make this the home of all Jews, as much as humanly possible. They lied a bit and made it seem like a paradise.

A 1926 report was the first to put the idea of Birobidzhan forward. It said that, outside the mining issue, the land was simply unsuitable. It came down to this: The Jews are the aristocrats of the world and need a place to go and not be exposed to the Gentiles. It was a complete rejection of the notion of assimilation. Jewish writers like to say that Stalin was an anti-Semite who went after the Jews of the USSR, which is laughable, because he was surrounded by them. It's true that those who were opposed to assimilation were removed from Birobidzhan and replaced with other Jews. The government went back and forth a few times as to whether this was about

A street from Birobidzhan in the 1930s—the town built by Soviet Jews in the Jewish Autonomous Oblast during Stalin's nation-building experiment in the far east of the USSR on the border with China.

assimilation or not. The Soviet Union, despite being Judaic at its core, was actually run by Gentiles on a day-to-day basis. Jews just make up the elite. With Stalin's purges, the old Bolsheviks were removed, which meant the Jewish percentages in the elite were slightly lower. A lot of people knew about Birobidzhan, but few were interested. They had to find a way of communicating the idea that this would be the Promised Land, once the mines got going and the price of gold was dicatated.

There was actually another 1928 expedition by another American company that claimed that hundreds of millions of tonnes were under the soil, but getting to it would be difficult. This captured the imagination of the Jewish elite. This is the only reason why this plan was even considered. Even with all this, by 1939, only 25% of Jews lived outside of the cities. They simply refused to work the land.

One of the big promoters of Birobidzhan was Lazar Kaganovich, the man who dominated the purges. He was completely surrounded by Jews. The entire secret police elite and mid-level officers were Jewish. One of the key points is the notion of religious culture vs. secular culture, and the other is national identity. The Communist Party, and the Jews themselves, never quite figured out what they wanted to do. Without the religious element, what is Yiddish culture other than the Kahal system? They had a library there, some authors of import lived there, but it never became any more than that? What is Yiddish culture? It's not Jewish culture, allegedly, because that's the Old Testament and the Hebrew and Aramaic languages. Of course, Judaism, as I said earlier, has nothing to do with the Old Testament, so the whole thing is absurd from an ethnic point of view.

Birobidzhan might have been popular because it was a place to escape to if the Soviet Union collapsed, but that can't be that close to what the main reason was.

Allegedly, religion and the synagogue system were banned in the area, but that wasn't the case. There were synagogues everywhere. Jews were not penalized for observing the Sabbath and feast days. There are secret police reports of rabbis performing services on holy days and nothing was ever done. The Soviet Union was atheistic for everyone but them. There were reports of anti-Semitism in Birobidzhan. In the USSR, one of the first laws passed by the revolutionary government was that anti-Jewish thought, feeling or action was punishable by death. That didn't mean if you made a joke that you died. There are a few examples in the literature of this law being enforced. There was one prank in a factory that had an anti-Jewish tinge and the guy who carried it out received five years in the Gulag. A drunken Korean who ranted about the Jews in the street got three years. The report I read on anti-Semitism in Birobidzhan blamed the Koreans.

There was a small boom of Jewish

immigration to the area after 1945, but it wasn't really anything to do with the war. About 40% of the Soviet economy was destroyed, and getting out of the area was a good idea. Also, the main motivation was exposure. If an anti-Jewish government could invade the USSR and do what it did, you don't want to be near the border.

There was a secondary reason for the project and it's something worth talking about.

When I mention the concept of assimilation, we're automatically talking about the notion of Jewish supremacy. Even in Soviet times, a Gentile was still an unclean entity, in an ideological sense. They simply took the concepts from the old law and transferred them to modern politics. To assimilate would suggest that Jewish culture is somehow equal to the Gentiles, which they reject. Assimilation meant to be a Soviet citizen in all things, other than the Yiddish language. The culture, to a great extent, was largely invented. The party had commissioned hundreds and hundreds of plays, films, books and poems be written to create this culture on the spot. One thing to be pointed out was that the Birobidzhan flag was the rainbow flag.

There was 100% freedom of movement for Jews in the USSR—the only group to get that treatment. Their internal passports, throughout the Soviet era, allowed them to go where they pleased.

A Jewish family tends to its sad garden in Birobidzhan in the 1930s.

Author Boris Miller was one of these guys who was arrested during the purges and replaced by another Jew. Jewish authors have a tendency to say this is proof that Stalin was against Judaism as such but, if he was anti-Semitic, he would have destroyed the place, not financed it. His right-hand man, Lazar Kaganovich, was one of the originators of the idea, as well as the purges. One thing that the party had problems with was the idea that the Jews were racially superior and, therefore, needed a place where they were less likely to come into contact with Gentiles. The fear was that, without the religious element, all they really had was a Soviet, secular, accultural being speaking Yiddish. Stalin can't be both a nationalist on one hand and an atheist on the other. Stalin wrote many works defending atheism throughout his life. But there is no Russia without Russian Orthodoxy. There is no Russian culture that isn't Orthodox either explicitly or at its roots. Without the gold aspect, the Yiddish language was the only reason Birobidzhan existed. The only other thing it could have been for was to

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have this island of Jewish life, so that Jews could and can move there to escape the Gentiles, like the Christmas season in America, when they leave the country.

Remember, Birobidzhan was founded in 1934. Most Russians were vehemently anti-Jewish. They had made themselves extremely hated throughout Eastern Europe, even to this very day. Israel hadn't been founded yet. Founding something very far from urban centers was certainly a secondary reason, besides the gold. When the gold didn't materialize and all the investments that went into the mines produced only a small amount, it fell apart. By 1970, only 7% of the entire region was Jewish. It was 16% in 1941, the highest percentage recorded in the area.

The trip to Birobidzhan was brutal. The transportation was broken. The housing stock lasted no more than 10 years. There were a lot of fires and buildings collapsed. In addition, the preparations were very poor. The purpose was the mines. Once the gold was flowing into Jewish hands, all the other factors could be dealt with. That never materialized, which is why Birobidzhan became a joke.

Remember, Kaganovich was one of the main proponents of this project. He was Stalin's main purgemaster and was surrounded by Jews. He funded this with some of his own money and propagandized the idea everywhere ceaselessly. It's important to remember that, if Stalin was anti-Semitic, as they claim, why did he continue to finance Birobidzhan? Why didn't he shut down the synagogues that weren't supposed to be there? ❖

Matthew Raphael Johnson is a nationalist historian and writer specializing in the Russian Orthodox political tradition. He is the voice behind the Orthodox Nationalist lecture series on Radio Albion (www.radioalbion.com), as well as being the former editor of The Barnes Review. He holds a doctorate in the history of political philosophy from the University of Nebraska at Lincoln and has taught at several universities. Several of his books on Russia have been published by The Barnes Review. His website is www.rusjournal.org.

Birobidzhan was meant to create a Jewish enclave in what was already a very Judaic nation. From a Communist point of view, it did not make sense. Ethnic enclaves were hardly the stuff of the far left. Above, a Communist pamphlet extolling Jews to move to Soviet Birobidzhan—the worlds first "Jewish homeland." When this pamphlet came out in 1938, of course, nationalism was rising in Europe and it played on Jewish fears, yet, even that was still not enough to bring many Jews to this very distant wasteland.

HISTORY YOU MAY HAVE MISSED

A digest of interesting historical news items gleaned from various sources around the world that most likely did not appear in your local newspaper or on your mainstream television news broadcasts.

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RIP Dr. Edward DeVries

Dr. Edward DeVries, a frequent contributor to this magazine who also sat on the Board of Contributing Editors, has passed away due to complications associated with Covid-19. A well-respected author, public speaker, and radio host, DeVries was a tireless activist and truthteller, focusing much of his attention on Southern history and restoring the honor of Dixie. DeVries hosted "TBR Radio Hour" as well as "The Dixie Heritage Hour," and was the founder and editor of the *Dixie Heritage Newsletter*, a popular newsletter from a pro-Southern perspective that focused on the all-out assault on the Southern people and their unique history and identity. DeVries was also the pastor of a church on the Eastern Shore of Maryland. He leaves behind a wife and a teenaged son who, along with tens of thousands of others, are devastated by his loss.

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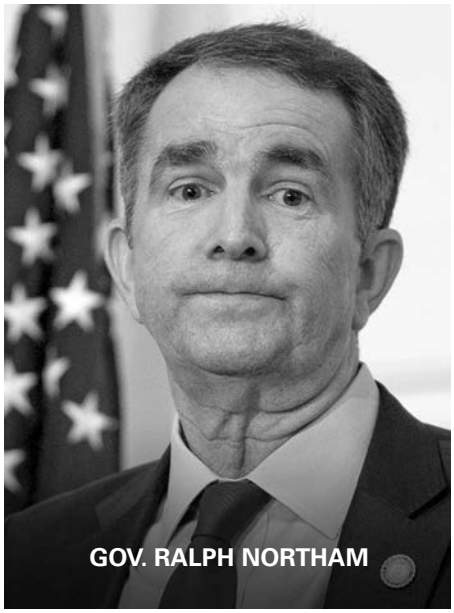
Lee Statue Dismembered

The final Confederate statue on historic Monument Avenue in Richmond, Virginia has been removed, marking the end of an era and a victory for the history-destroying forces of Cultural Marxism. The iconic statue of Confederate Gen. Robert E. Lee, a massive 21-foot-tall bronze statue that towered over a traffic circle along the prominent Richmond thoroughfare, was taken down by a construction crew in early September, cut into pieces, and hauled away, erasing the last Confederate memorial or statue in the former capital of Dixie. Numerous other statues and



GOV. RALPH NORTHAM

monuments had already been removed in the months prior, largely sparked by the death of George Floyd and the massive Marxist uprising that event initiated. "It's very difficult to imagine, certainly, even two years ago, that the statues on Monument Avenue would actually be removed," Ana Edwards, a community activist and founding member of the Virginia Defenders for Freedom Justice & Equality, said following the statue's removal. "It's representative of the fact that we're sort of peeling back the layers of injustice that Black people and people of color have experienced when governed by White Supremacist policies for so long." Virginia Gov. Ralph Northam, a Democrat, praised "a new era in Virginia" following the statue's removal, arguing that any "remnant like this that glorifies the lost cause of the Civil War needs to come down."

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Jewish Spy & Soviet Nukes

A new book authored by a former *Wall Street Journal* reporter argues that a Jewish spy born in the United States, whose family lived in the Soviet Union for a period before returning to America, helped the Soviets acquire the nuclear bomb, documenting yet another instance of Jewish spies manipulating the world's historic superpowers, stealing secrets and technology and otherwise engaging in subterfuge and treachery. *Sleeper Agent: The Atomic Spy in America Who Got Away*, written by Ann Hagedorn, chronicles the life of George Koval, who graduated from the prestigious Mendeleev Institute in Moscow before returning to the United States to study at Columbia University, the nexus of the Manhattan Project in America. Koval was drafted into the U.S. military and worked at secret locations studying nuclear technology in an effort to develop the atomic bomb. Koval was "a Red Army military-trained spy with full U.S. security clearance" while operating in this role, eventually using his acquired knowledge and experience to help the Soviets with their nuclear program after returning to Russia in 1948. The Soviets successfully detonated their own atomic bomb the following year.

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Expelled Student Files Appeal

The family of a Colorado high school student is appealing a local district court's dismissal of a free speech lawsuit brought by the student following his expulsion from Cherry Creek High School as a result of widespread circulation of an "anti-Semitic" social media post made off campus. In 2019, the now-expelled student posted a Snapchat story photo of three of his friends wearing hats and wigs with a caption: "Me and the boys bout to exterminate the Jews." Although intended as a joke, the post sparked outrage and the student quickly deleted it and apologized. However, the "anti-Semitic" post was screenshotted and shared by other students and Snapchat users, and was brought to the

attention of school administrators, parents and the regional division of the Anti-Defamation League, which alerted the Arapahoe County Sheriff's Office, prompting an investigation. The school eventually expelled the student, and the boy's family brought a free speech lawsuit against the Cherry Hill School District, arguing their decision violated his First Amendment rights. The local U.S. District Court dismissed the family's suit in August, and an appeal of that dismissal is currently in process. The student has encouragingly received support from the Colorado ACLU, Foundation for Individual Rights in Education and the Cato Institute, with each organization filing an *amicus* brief on the family's behalf.

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100-Year-Old Man Stands Trial

Josef Schuetz, a 100-year-old German citizen, has become the oldest person to stand trial on charges relating to so-called "Nazi-era crimes," after being accused of "knowingly and willingly" assisting in the murder of over 3,500 prisoners at the Sachsenhausen camp in Oranienburg, just north of Berlin, between 1942 and 1945. Schuetz is accused of aiding and abetting the "execution by firing squad of Soviet prisoners of war in 1942" and the murder of prisoners "using the poisonous gas Zyklon B," according to a report published by *The Times of Israel*. Schuetz's lawyer, Stefan Waterkamp, told the court that his client "will not speak, but will only provide information about his personal situation," drawing the ire of the organized Jewish community and "Holocaust survivors" in Germany who lobby German authorities to prosecute former German soldiers, camp guards and others who worked under the National Socialist government. A court spokeswoman explained that Schuetz "is not accused of having shot anyone in particular but of having contributed to these acts through his work as a guard and of having been aware such killings were happening at the camp," demonstrating the absurd and vengeful nature of these high-profile and disgraceful show trials involving elderly German citizens.

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Germany's Public Enemy No. 1

A 96-year-old German woman, Irmgard Furchner, was quickly nabbed after attempting to avoid attending a despicable show trial on charges of alleged complicity in the murder more than 11,000 at the Stutthof concentration camp, where the nonagenarian worked as a secretary when she was but 18 years old. Furchner was scheduled to appear before court magistrates in early October, but had written a letter to the court saying

IRMGARD FURCHNER

she would not attend the trial and preferred to be tried in absentia. "Due to my age and physical limitations, I will not attend the court dates and ask the defense attorney to represent me," Furchner wrote. "I would like to spare myself these embarrassments and not make myself the mockery of humanity." When the trial began and she was not present, the judge issued a warrant for her arrest and she was quickly arrested. She has insisted in interviews that she never stepped foot in the camp and knew nothing of systemic murders or other atrocities being committed, which she only "learned" of after the war. After being arrested and detained for five days, the judge in the case released her while an updated trial date is being assigned.

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UK Denies Entry to Polish Writer

A Polish writer and columnist for the right-leaning weekly *Do Rzeczy* was denied entry into the United Kingdom after flying into London's Heathrow Airport with his wife and daughter, who is set to begin her education at Oxford University this year. Rafal Ziemkiewicz was given an official refusal by British authorities stating that his views "are at odds with British values and likely to cause offense," prompting the Polish Foreign Ministry to summon the British ambassador to Warsaw for clarification on whether "freedom of speech is included in the catalogue of British values," it was recently reported. Ziemkiewicz is an outspoken Polish nationalist who has criticized Zionism and the organized international Jewish lobby, arguing in his most recent book that, "Zionism under the influence of the Holocaust, or rather the myth of the Holocaust that they created, acquired a peculiar cruelty."

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Ukraine Bans "Anti-Semitism"

Ukraine's parliament recently passed a law banning "anti-Semitism" along with "anti-Semitic manifestations" as well as "anti-Semitic sentiment," it was recently reported, although no specific punishment is indicated if one is prosecuted under the law. At least 17 European countries currently have laws on the books punishing "anti-Semitism" and other forms of "hate speech," which essentially amount to any criticism of Jews or Israel and other non-White minorities. The ban on "anti-Semitic sentiment" is perhaps a first, at least in modern times, and seemingly represents an attempt to punish or persecute those who have any criticism of Jews. The bill will need to be signed by Ukrainian President Volodymyr Zelensky, who is Jewish, before becoming law.

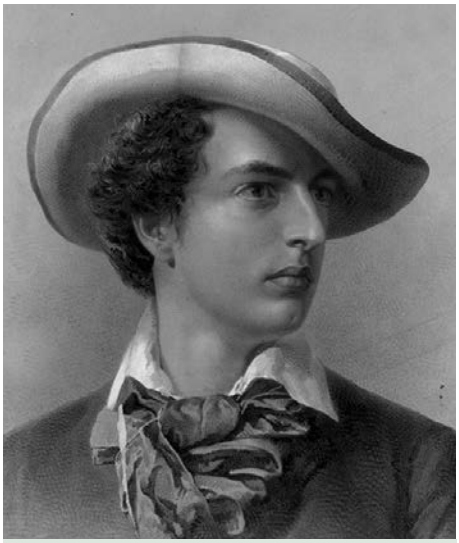
The Know Nothings

A short history of America's first anti-immigration political party

By Rémi Trenblay

Five years ago, on September 9, 2016, the press agency Reuters published an article titled "Trump: A Throwback to the Know-Nothing Party of the 1850s," which was yet another attempt to demonize Donald Trump. It was not the first time a politician was accused of being a reincarnation of the infamous Know Nothings. George Wallace had been accused of the same thing, as well. The parallel was intended to hurt the future president's image, to portray him as a bigot who did not even have the originality to develop new ideas. In essence, they said, he was a throwback to 19th-century prejudices. But, like in many cases where history is presented in a Manichean way, truth is more complex than this black-or-white version.

The emergence of the Know Nothings is entangled with the rise of mass immigration in the middle of the 19th century. Until then, immigration had primarily come from the British Isles and, despite large Catholic groups in Maryland and Louisiana, the population was overwhelmingly Protestant. The term WASP was a good description for the American population of that era. But, between 1845 and 1854, 2.9 million more immigrants from various European countries came to America, many fleeing Ireland during the contrived Potato Genocide, thus affecting the demographic balance. Many of these newcomers were German or Irish, both Catholic.



This 1854 print shows "Uncle Sam's youngest son, Citizen Know Nothing," his physiognomy representing the "nativist ideal." That year was a good one for the Know Nothings, who managed to sweep elections in Massachusetts and win contests in multiple states across the U.S.—from mayor to Congress.

Anti-immigrant feeling rose in reaction: The newcomers converged into the urban centers, and tensions were increasing between the various ethnic groups.

Amidst these growing tensions, 13 men met in December 1844 in New York City to form a fraternity that took the name of the American Brotherhood, replaced a month later by a new name, the Order of United Americans (OUA). Their objective was simple: fight foreign influence. Soon the OUA became the most prominent nativist society, with 21 chapters in New York, alone, and more than 50,000 members in the 1850s, many of whom were wealthy businessmen. They thus outnumbered rival organizations such as the Order of United American Mechanics and the United Sons of America. As the fraternity was reserved to Protestant White males, a female counterpart, the United Daughters of America, was soon set up.

The group, with its codes, its hierarchy and its rites, was not so unlike Freemasonry or the early Ku Klux Klan, and gave a sense of community and brotherhood to its

In the mid-1800s, the Know Nothings were concerned that the Roman Catholic pope had his eyes on controlling the United States by flooding it with Catholic immigrants. Above is shown an anti-Catholic cartoon depicting members of the Know Nothing Party opposing the Pope as he arrives in America.

members, who vowed to defend "American values." Despite its activities being advertised in papers, the group was shrouded in a cloak of secrecy. Tens of thousands of people had joined nativist groups[1] that flourished in the 1840s, thus proving Alexis de Tocqueville right when he had noted the proclivity of Americans to join civil societies.

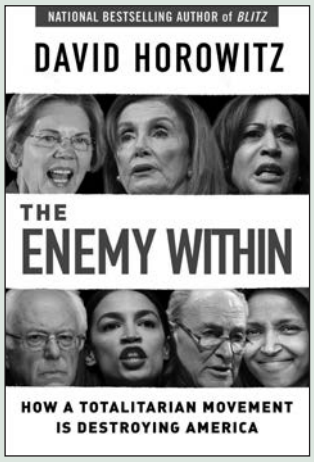
The OUA saw the United States as a great nation and felt that "the American family is essentially of the Anglo-Saxon branch of the Teutonic race." They wished to keep that stock dominant, and started populating the political field to further their cause by restricting immigration and tightening naturalization laws. New York City members got involved in school board elections and, soon, at higher levels. Their activism attracted discontented Whigs, whose party was suffering from internal feuds.

In 1850, another fraternity emerged under the leadership of a commercial agent in his 30s, Charles B. Allen. This new group, the Order of the Star-Spangled Banner, was also based in New York City, the stronghold of nativism at that time. Like other groups of the same type, they had their own passwords, codes, hierarchy and rites, but it differed from previous organizations as its first aim was political activism. The order would not be a social club, but a political force that could counter the Catholic voting bloc, Catholics being portrayed as more loyal to their church and pope than to their new country.

Many members of the OUA joined the ranks of the new formation, which soon became known as the Know Nothings, a moniker first employed by the *New York Tribune* on November 16, 1853, referring to the policy of its members to say that they knew nothing, when asked questions about the party.

As Madison Grant explained in *Conquest of a Continent*:

> The principle of the Know Nothing Party was opposition to the political power of the large masses of newly arrived aliens. This was especially directed against the Catholic Church, because it was felt that their establishment of parochial schools was inimical to the public school system, which the Americans of that time regarded as the palladium of their liberties. This hostility to Catholics was aggravated by the attempted use of public funds derived from general taxation for parochial schools and even more by the exemption claimed and often obtained from taxation of large ecclesiastical institutions as well as churches.
>
> Further opposition to aliens arose from their organization into compact political units which quickly demoralized our municipal governments, a scandal which has existed down to this day.



The Enemy Within

How a Totalitarian Movement Is Destroying America

A contested election. The U.S. president illegally impeached—twice. The First Amendment hanging by a thread. The national heritage under attack. Mob violence. America is on the brink of becoming a one-party dictatorship. How did this happen? David Horowitz has been exposing the aims and tactics of the left for decades. Now he sounds the alarm: the barbarians are already inside the gates. Horowitz lays out how we have ended up in the worst national crisis since the Civil War. He details: The left's embrace of Critical Race Theory and Cultural Marxism—the underpinnings of their totalitarian ideology; the decades-long infiltration of our education system by hostile forces; why the Barack Obama administration marked a point of no return in the division of America into two irreconcilable political factions; the Democrats' campaign to destroy Trump; their exploitation of the coronavirus pandemic; their complicity in the riots of 2020; and more. Horowitz provides a spot-on assessment of the threat to the American republic and points to an escape route—while there's still time. Hardback, 256 pages, ***$29*** plus $6 S&H inside the U.S. from AFP, 117 La Grange Avenue, La Plata, MD 20646. Call 1-888-699-6397 toll free to charge, Mon.-Thu. 9-5 ET.

> All this led to the widespread belief that these immigrants, now arriving in large numbers, refused to accept wholeheartedly the customs, principles and institutions of the country in which they had sought refuge.[2]

The word Native Americans does not carry the same meaning today as it did at that time. Then, it meant "a person all four of whose grandparents were born in this country."[3]

The Know Nothings started selecting nativist politicians, whatever their party affiliation, and supported them for office. However, the political context could not have been better for the emergence of a new party. The Whig Party was collapsing and, though party members did not know it at the time, it would not run another candidate after 1852. Many Whigs deserted the party and joined nativist organizations looking for a new political alternative. As the issue of slavery was starting to divide the country, nativists, by pointing to a common outside enemy, proposed unity and cohesion, as Carl Schmitt would later theorize. By opposing immigration and making it the focus of their political action, the Know Nothings were helping shape a new sense of unity.

The arrival of experienced Whig politicians within the order helped shape it into a real political organization. James Barker, a merchant, became the first national president of what had become, officially, the American Party.

The party advocated for a limit on immigration, the selection of native-born candidates for political office, a 21-year naturalization process, public school teachings by Protestants, mandatory Bible reading and restrictions on alcohol.

The rise of the party was indirectly boosted by the Democrat embrace of Catholics. They had named a Roman Catholic as postmaster general and several immigrants to diplomatic posts, creating an outrage.

The impact of immigration was undeniable. Those nominations boosted the Know Nothing recruitment, and even sitting politicians joined in. There was a frenzy with Know Nothing candy, tea and toothpicks being sold. Buses were named according to the mysterious organization, and so was a clipper ship in New York. Poems, a Know Nothing almanac and books warning of an alien conspiracy, filled with anti-Catholic diatribes, were published, while pamphlets like *Stanhope Burleigh: The Jesuits in Our Schools* were experiencing a great success.

The elections of 1854 were a stunning success for the American Party, especially in New York, where the organization claimed 175,000 members. The city was plagued by crime, ethnic warfare, street violence, intimidation and political fraud, and the Know Nothings were seen as an answer to that chaos. As an example, Bill the Butcher Poole, the leader of the violent Bowery Gang depicted by Martin Scorsese in *The Gangs of New York*, was a real character and a famous Know Nothing activist. He would be killed in 1855 by an Irish foe in a deadly altercation.

The 1854 elections were a stunning success for the American Party, especially in N.Y.

It is in this context that the American Party managed to have 19 congressmen elected out of a possible 33 for New York, eight out of 13 state senators and 40 out of 129 representatives in the assembly. The success was considerable.

But the party was not only confined to the Eastern states. It spread westward into the rural states where no similar troubles had been experi-

Proponents of U.S. public schools were convinced that Catholic schools would undermine America's educational system, which was run by White Anglo-Saxon Protestants. Above, a cartoon depicts the shadow of the pope cast upon a map of the United States in a public school classroom.

enced. It even expanded in Maryland, the Catholic state, which became a center of nativist activity. The American Party defeated the Democrats in 1855, and the movement survived there longer than elsewhere.

Surprisingly, it also became popular in the South, where immigration was extremely marginal, the foreign-born accounting for 1% or 2% of the mostly agrarian population. Southerners still felt that immigration in the North posed a threat to the American way of life and saw nativism as a unifying factor between the North and the South.

The Know Nothings were defending Americanism (a newly developed concept). Their objectors, however, flipped the script, accusing the secret fraternity as "un-American." Congressman William H. Witte stated that such an organization was "dangerous to the institutions of republicanism, hostile to the genius of this government [and] in direct violation of the spirit of the Constitution." Some drew parallels between the Catholic Church and the Know Nothing hierarchy to appease the fears of some mild nativists.

Despite the call to unity and the oath pledged by Know Nothings—an "oath to absolute fidelity to the union … to discourage and denounce any attempt coming from any quarter to destroy or subject it"—the issue of slavery emerged in the internal discussions of the party. In the North, most nativists were vehemently opposed to that institution, while most Southerners supported it.

Despite the stunning success of 1854, internal dissension started arising. In Philadelphia, the delegates of the National Council of the American Party of June 1855 tried to unite on an anti-alien platform, but Southern delegates demanded the end of anti-slavery agitation. They had their way, but many in the North broke away from the Know Nothing Party and started calling themselves the Know Somethings. They got closer to the emerging Republican Party and held their own convention in Cleveland, denouncing, in equal measure, immigration, alcohol and "slave extremism."

Nevertheless, the Know Nothings continued to enjoy mass support, and they actually increased their ballot numbers. The electoral results were astounding in New York, Pennsylvania, California, New Hampshire, Connecticut and Rhode Island. The

Democrats were still winning with small margins in some states, but they were now threatened. The Know Nothings started dreaming of the White House.

In 1856, the choice of a presidential candidate further increased the division with opposing factions trying to win the party nomination. James Barker opposed Millard Fillmore, who had been the Know Nothing's favorite in the 1852 presidential race. Barker had lost the state leadership of New York and, in February 1856, Fillmore managed to become the presidential candidate. However, Fillmore was not a real nativist. His daughters attended a Catholic school, he had given to Catholic charities, and he was friendly with Catholics in general. He was an opportunistic politician who believed he could benefit from the rise in nativist sentiment.

But the question of slavery was still a key issue during the presidential convention, and tensions arose once more, with many Northern delegates advocating its abolition, while Southerners were generally in favor of maintaining it. Some, like the delegates from Washington D.C., were trying to reach a compromise, but to no avail. Despite the calls for unity, 20% of the convention delegates left the convention dissatisfied.

Another issue separating the North and the South was the possible acceptance of Catholics. In the South, some advocated the opening of the membership to Creoles and Cajuns from Louisiana who, despite being Catholics, did not want mass immigration to "muddy up" the country. For the South, nativism was not simply a question of religion.

It is at that moment that the organization also became a party like the other ones, giving up its rites, codes, secrecy, passwords etc and welcoming reporters to its meetings. Rather than widening the appeal, the party normalization actually curbed the enthusiasm of many.

The nomination of Fillmore did not achieve a consensus in the North. Many deserted the party and tried to gain influence in the Republican Party for the presidential nominee, but to no avail. They then turned to the Republican candidate John C. Frémont. Some wealthy members of New York felt that such a division would lead to defeat, so they decided to back Democratic candidate James Buchanan instead of one of the two Know Nothing-backed candidates.

The Know Nothings were to experience a severe defeat: Buchanan won 1,838,000 votes, against 1,347,000 for Frémont and 875,000 for Fillmore, who managed to win only Maryland.

Starting from there, in the years 1856-1857, the party was doomed to implode. In most states, the party simply dissolved and, in other places, it remained, but as an impotent force. The party officially disbanded in 1857 at the National Council held in Louisville. While Southerners turned to the Democrats, most of the Know Nothings in the North supported the Republicans and rallied behind the presidential candidate Abraham Lincoln, who was not a nativist, but was, nevertheless, friendly toward them, against his rival William Seward, an anti-nativist activist. The two parties eventually assimilated the former Know Nothings, as has generally happened to third parties and growing political movements over the decades. The nativists experienced a certain revival in the 1880s, but never reached the same level of popular support.

The Know Nothings wanted to give a sense of belonging based on culture, ethnicity & religion.

Much could be said about that movement: It basically wished to make America a nation-state and not a contractual state like it is often said to be. It wanted to give a sense of belonging based on culture, ethnicity and religion, an extension of Great Britain. However, they mainly mimicked Europeans who were opposed on nationalistic grounds to one another, which would lead to bloody wars. By promoting a narrow version of nationalism, something still understandable in the context of the time, they wished to become a new England, rather than a new Europe, seeing the few and shallow lines of divisions rather than the deeper and more important reasons for unity—culture. Today, very few would deny the Germans, Irish or, even later, French Canadians who emigrated in the U.S. in the 19th century, the name "American." ❖

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2 Grant, Madison. *The Conquest of a Continent*, Charles Scribner's Sons, 1933, 393 p. 219.

3 *Ibid.*, p. 218.

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VIEWS OF THE AMERICAS

This moose team belonged to W.R. "Buffalo Bill" Day. They were found by a Metis—a mixed American Indian and Frenchman—near Baptiste Lake, Alberta, Canada in 1910. They were reared by bottle and broken to drive by Mr. Day at Athabasca Landing during the winter of 1910.

To make room inside the carriage for other passengers, hoops had to be removed before taking your seat in the carriage. They were then hooked onto the back of the vehicle during the ride.

In 1906, a massive magnitude 7.9 earthquake ruptured the entire San Andreas Fault in northern California. That is a huge running crack in the ground. Today, the person who emailed TBR this photograph says real estate developers are building houses on top of the fault as fast as the two-by-fours and drywall can be delivered.

The Wicked War

An appraisal of America's war with Mexico

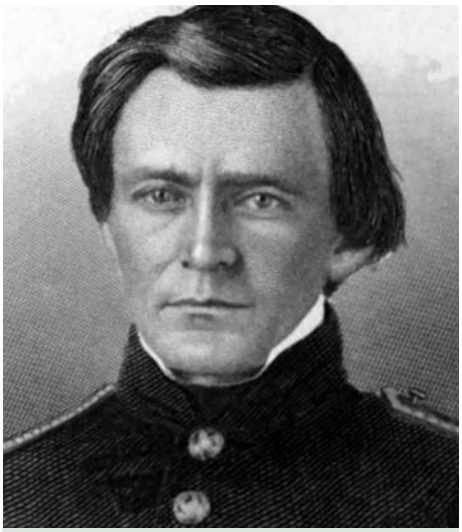
By Antonius J. Patrick

I do not think there was ever a more wicked war than that by the United States on Mexico. I thought so at the time, when I was a youngster, only I had not moral courage to resign.[1] —Ulysses S. Grant

INTRODUCTION

Like all wars, the Mexican-American conflict of 1846-48 had its share of mass murder, rape, atrocities, destruction, theft, lies and intrigues. And, like nearly every U.S. war, its instigators had ulterior motives that were not originally made known for public consumption or, for that matter, to legislators.

The longterm consequences of the war would have a dramatic impact on both Mexico and the United States. For the latter, it heightened the nation's sectional strife and made the Civil War an almost certain inevitability. For Mexico, where the war is known as *Intervención Estadounidense en México* (U.S. Intervention in Mexico), it lost more than one-third of its territory and, most importantly, California, with its fertile land and sea ports. Moreover, the war further decimated an already stagnate economy and downtrodden society reeling from nearly two generations of political instability after gaining its independence from Spain.



Ulysses Grant, shown in 1843, at the time of his graduation from West Point, considered the Mexican War a "wicked war."

An objective look at the war may also alter one's perspective of the U.S. Civil War, as a number of characters who fought in the conflict both in the North and South would take part in the military operations. The war ended America as a limited federated republic founded on the notion of the self-determination of its people. The conflict was one of naked aggression, instigated on the basis of a lie for the expansion and illegitimate annexation of another republic's land in pursuit of Manifest Destiny, paving the way for the Civil War and the consolidation of the states under the domination of an all-powerful central government.

With the defeat of Mexico and the massive land grab that stretched to the Pacific Ocean, the outcome of the war would provide an ominous springboard to eventual U.S. involvement in Asian affairs. Armed conflict would take place in the Philippines, China, Japan, the Korean Peninsula and Vietnam, while U.S. participation in WWII would be accomplished through the "backdoor" via its badgering and provoking the Japanese into bombing Pearl Harbor.

GENESIS OF THE WAR

From its inception as a republic, America's political leadership had designs on Spanish territory, which it planned to incorporate into its "Empire of Liberty," stretching from sea to sea. The issuance of the Monroe Doctrine and the ideals of Manifest Destiny gave the nation's expansionists both concrete and ideological impetus for the fulfillment of their plans. Prior to the Mexican-American War and afterward, the U.S. intervened in Mexican affairs, supporting revolutionary activities by sending provocateurs and agents to destabilize governments unfriendly to its interests. The U.S. also made repeated offers to purchase Mexican territory.

Thomas Jefferson believed that Mexico would eventually become part of a grand American Republic:

> These countries cannot be in better hands. My fear is that they are too feeble to hold them till our population can be sufficiently advanced to gain it from them piece by piece.[2]

One Spanish ambassador related that President Monroe told him that the United States would offer the Mexican revolutionaries men and money if they would adopt a constitution similar to the United States:

> Mr. Monroe told him [the Spanish ambassador] that the United States would aid the revolution in the Mexican provinces with all its power, and that they would sustain it to the point not only of furnishing arms and ammunition but, in addition, with 27,000 good troops, which they would soon have for the purpose.[3]

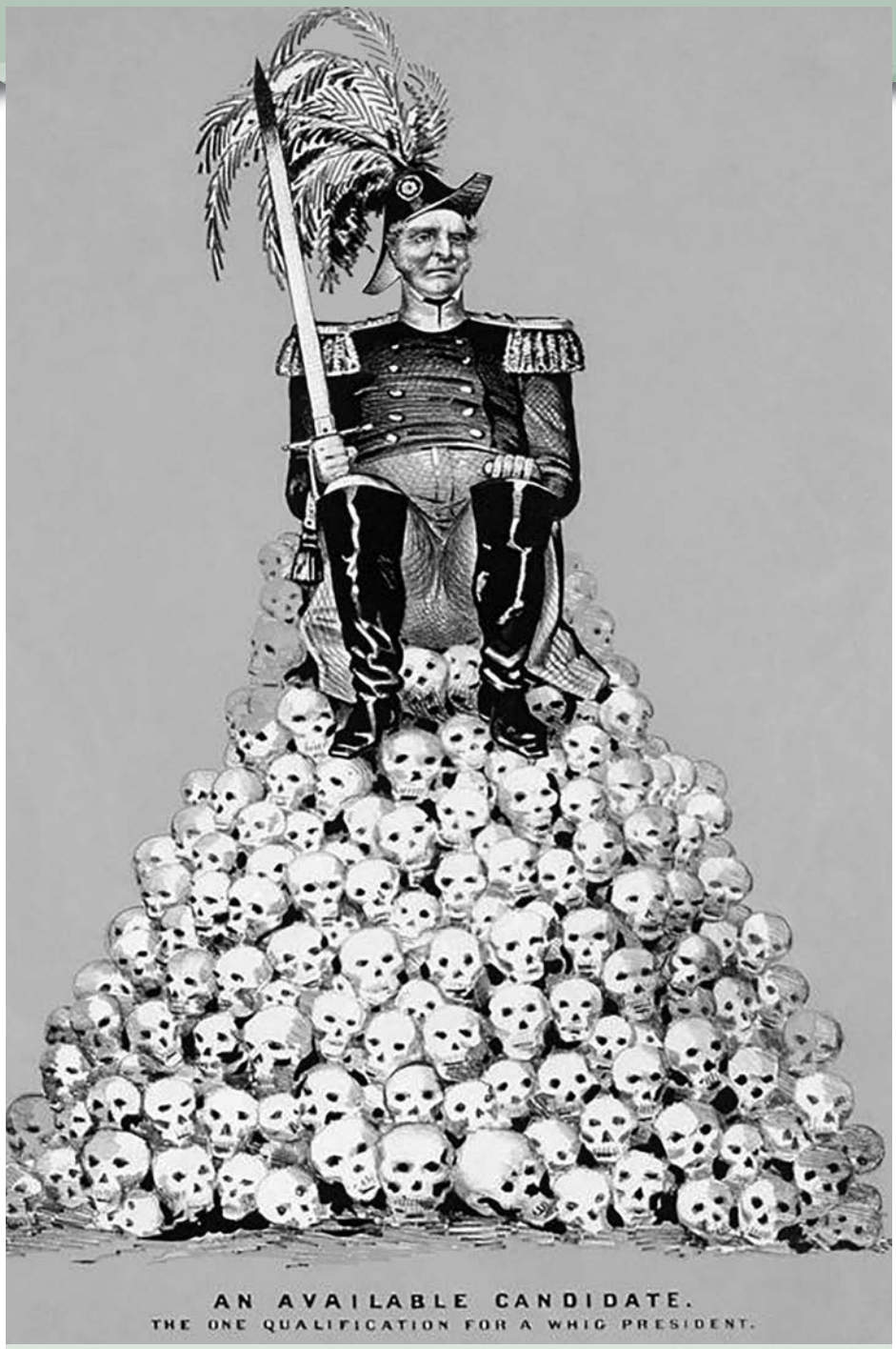
Monroe added:

> [T]hey would then admit these republics into the Union and, with the addition of the other American provinces, it would become the most formidable power in the world!"[4]

As early as 1822, Joel Poinsett, a Congressman, first U.S. minister to Mexico, secretary of War, and general mischief-maker between Mexico and the U.S., reportedly pointed to a map and indicated that America intended to acquire "all of Texas, New Mexico and Upper California, and parts of Lower California, Sonora, Coahuila and New Leon."[5]

Poinsett, a fervent anti-Catholic hated by the Mexican people, was instrumental throughout the period in fomenting discord between the two countries, all for the purpose of the dismemberment of Mexico.

The Texas Revolution and the state's subsequent declaration of



The campaign for the U.S. presidency began in 1848—the year the Mexican-American War ended. At this time, the Whig Party was able to field two seemingly popular candidates: Gen. Winfield Scott and Gen. Zachary Taylor, both considered military heroes of the war. Their political opponents believed their involvement in the war was a negative, not a positive, claiming that "the only qualification for a Whig president" was how many Mexicans he had been responsible for killing. Above, Gen. Scott is shown on a huge pile of skulls, intimating he was a perfect Whig candidate.

independence in 1836 and annexation by the U.S. nine years later were the catalysts for the Mexican-American War. However, the philosophical underpinnings for U.S. expansion had already been laid with the adoption of the Manifest Destiny credo. After independence, the Lone Star state applied for admission to the Union. Because of the slavery issue, the idea was shelved until 1844 when James K. Polk (Democrat) won the presidency on a pro-annexation platform.

Mexico, however, never recognized Texas's independence, and threatened war if it became a U.S. state. As monetary offers for territory were rejected by Mexico, exasperated U.S. policymakers were resigned to provoke an incident that would lead to a general war. America's annexation of Texas in 1845, which soon led to a dispute over whether the Rio Grande or Nueces River would be Texas's southern border, gave the Polk administration its *casus belli*.

While Polk has received the majority of blame for instigating hostilities, he was quite clear, for the most part, about his intentions. Of course, like all politicians, Polk did not reveal one of his ulterior motives for the war: the seizure of California. Despite a close election and the defeat of Henry Clay, a Whig who opposed annexation, Polk got the support he needed to justify his ensuing bellicose actions. The public quickly grew tired of the war, but still supported waging it, despite the protestations of the abolitionists and anti-war Whigs. The American public, therefore, must also bear responsibility for the death and destruction that took place. Polk's victory and the public support for the war demonstrated that the ideals of Manifest Destiny had been well imbibed in the nation's consciousness long before the outbreak of hostilities.

In doing so, however, the nation's ethos was fundamentally altered to justify an obvious immoral war. Instead of America as a "shining city upon a hill"—unique in world history as it was different from the aristocratic, corrupt and power-hungry governments of the past as its apologists often boasted—it now sought to be like the Old World. It would teach "a lesson" to the "nations which jeer at the power and energies of a Republican people."[6]

A Whig newspaper went as far as to lecture its readers that, while Mexico had not initiated hostilities, the bloodletting should commence because "the eyes of all European nations will be upon us. … If we dictate terms to Mexico within her own dominions, we shall be respected. If not, every petty power in the world will spit upon us."[7]

> The U.S. invasion of Mexico was a brazen land and power grab by James K. Polk.

U.S. INVASION OF MEXICO

The audacious Polk offered Mexico $25 million for the contested border land, New Mexico and California, which Mexico indignantly refused, although it did not declare war on its avaricious northern neighbor, but severed diplomatic ties. It sent troops to offset Gen. Zachary Taylor—who had entered the disputed territory—and captured a small body of American scouts. This action gave Polk the excuse he needed to declare war—without Congressional approval—on the flimsy excuse that Mexico had "invaded our territory and shed American blood on American soil."[8]

Prior to this, Taylor had already entered Mexico proper, capturing Matamoros, Monterey, Saltillo and Victoria. Polk then ordered Gen. Winfield Scott to attack Vera Cruz and march to the country's interior and capture its capital.

How the capture of Mexico City had anything to do with a territorial dispute shows how duplicitous U.S. foreign policy was toward Mexico. In fact, had Polk gotten his way, most or possibly all of Mexico would have come under U.S. suzerainty, but for the intercession of Foreign Minister Nicholas Trist.[9]

Polk added more territory (including Oregon) to the country than any other president, while Mexico lost almost half of its land as this breakdown shows:

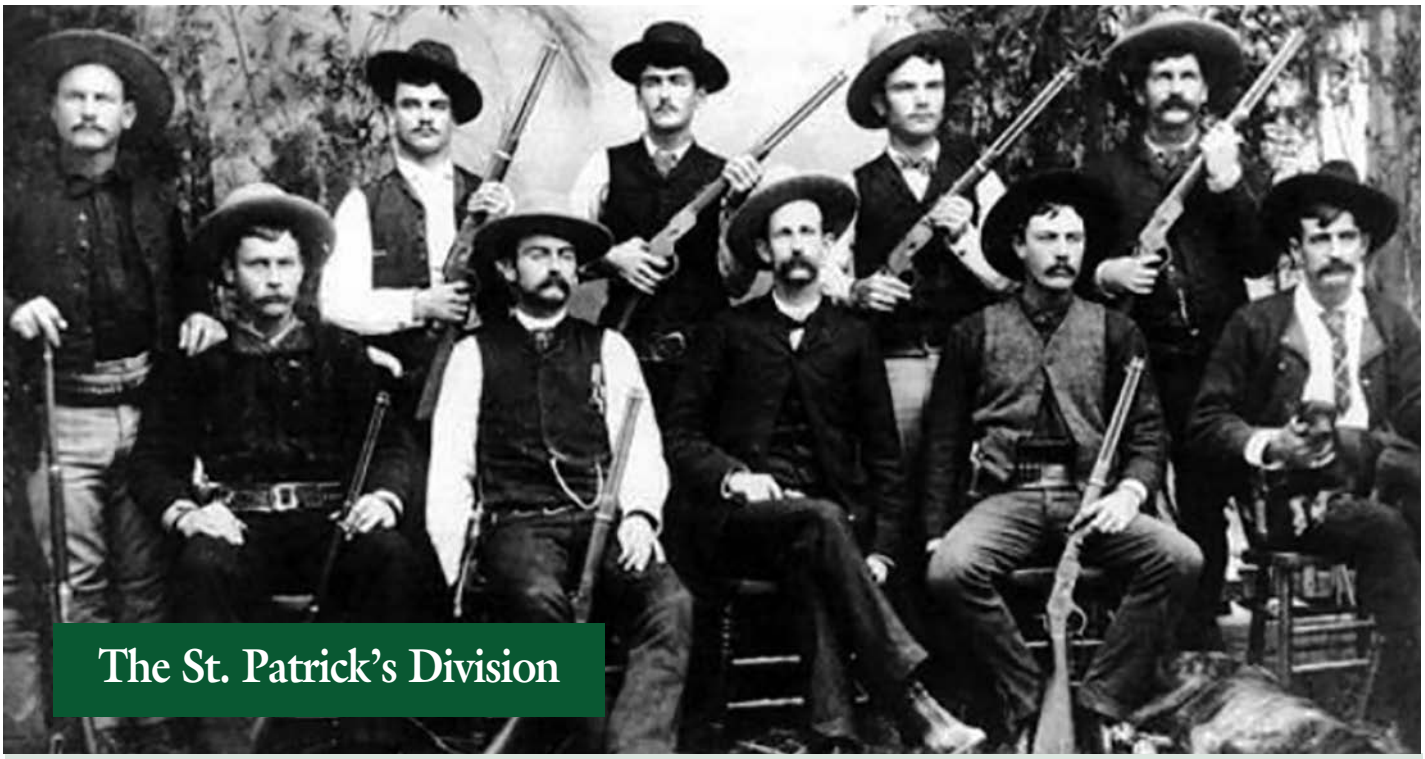
- Provinces lost by Mexico: Alta California, Nuevo Mexico.
- Parts of provinces lost by Mexico: Tamaulipas, Coahuila, Sonora.
- Mexican territories that became U.S. states: California, Nevada, Utah.
- Territories that became parts of U.S. states: Arizona, New Mexico, Oklahoma, Kansas, Colorado, Texas and Wyoming.

Including Texas, Mexico lost some 900,000 square miles of its territory. By signing the Treaty of Guadalupe, the U.S government agreed to pay the paltry sum of $15 million, which added further insult to injury. Historian Daniel Walker Howe writes: "To the Mexicans, the terms they signed on to, stipulating the loss of almost half their territory, seemed drastic and humiliating, not moderate."[10]

While the compensation to Mexico was a steal, the cost to wage the war turned out to be very expensive. It has been estimated to have cost some $100 million in compensation for veteran and widow pensions alone.[11] More than 12,500 American soldiers lost their lives, while the war claimed some 25,000 Mexican soldiers.[12]

Despite the amazingly favorable terms of the Treaty of Guadalupe, the United States reneged on some of its key provisions. These included:

- Safeguarding of the property rights of the local inhabitants;
- Maintenance of the Spanish culture—its language, customs etc; and
- The practice of Catholicism to



The St. Patrick's Division

The San Patricios Battalion or St. Patricks Division (10 members of which are shown above) was comprised of Irishmen who fought against America during the Mexican-American War of 1846-1848. The division was organized by 28-year-old Irishman John O'Reilly, and eventually numbered several hundred. Catholic Mexico exploited the discrimination Irish soldiers experienced from their Protestant U.S. officers. For instance, Irish soldiers were banned from attending Sunday mass. Mexico thus offered 320 acres of land and money to any Irish deserter willing to fight for Santa Anna. After the battle of Churubusco in 1847, the U.S. Army had 30 of the 83 captured Patricios executed. The Mexican-American war saw the highest desertion rate in U.S. military history. An estimated 5,280 of the 40,000 U.S. soldiers who saw duty deserted, 1,000 of them Irishmen.

be left unimpaired and unimpeded.

All these provisions would be "disregarded" to some degree or another by the American conquerors.[13]

ATROCITIES/WAR CRIMES

Few if any wars are waged without atrocities and war crimes occurring. The killing of innocent civilians and the confiscation of and/or deliberate destruction of private property are just two examples. Since the Mexican-American War was an unprovoked invasion, it would only be natural that the inhabitants of the invaded country would take up arms in defense of their homeland, especially since their military turned out to be incompetent and feeble.

Over the centuries, the most effective method for citizens to take in defense of their homeland has been guerrilla warfare. The Spanish used such tactics against Napoleon, but the Mexicans copied that strategy and employed it to even greater effectiveness. This would not be the last time that Americans would face guerrilla insurgencies in its imperialistic endeavors, most notably in the Philippines, Vietnam and, most recently, Afghanistan.

From a moral perspective, guerrilla warfare is justified, but reprisals by occupational forces almost always lead to the killing of innocents as demonstrated again and again throughout history.

Until the war's conclusion, Mexican guerrillas, or "rancheros," plagued U.S. forces and had a negative impact on American morale. These "irregular troops" constantly harassed the armies and picked off stragglers at an alarming rate.[14] Guerrilla activity became particularly intense around Mexico City, as Scott's forces approached. At least 25 U.S. express riders, who tried to relay Scott's position to the rest of the army, were captured and killed.[15]

The actions of the rancheros and the city's refusal to negotiate can be attributed to the knowledge of what U.S. troops had done in northeastern Mexico. There, U.S. troops had inflicted "devastation, ruin, conflagration, death and other depredations" against largely "inoffensive inhabitants."[16] The Mexican resistance, no doubt, was stiffened by the hypocrisy it saw of how a simple border dispute had been wantonly escalated into an

all-out invasion by a fellow independent republic that supposedly stood for liberty and had sanctimoniously warned European powers against what, in fact, it was doing.

Before Mexico City could be captured, Veracruz had to be secured, but the resistance delayed American forces, which caused Scott to undertake a despicable act of war that would be repeated in many of America's forthcoming imperialistic wars. The city was "bombed into submission" with many civilian casualties.[17]

Prior to the assault, Scott had blocked roads, closed off the city's water supply and cut communications. When the Mexican army refused to capitulate, Scott unleased a brutal bombardment. "For 48 straight hours," Amy Greenberg writes, "shells descended on the people of Veracruz, smashing homes, churches and schools indiscriminately."[18]

Scott ignored the pleas from foreign ministers stationed in the city to allow children and women to leave, saying there would be "no truce without surrender."[19]

The brave inhabitants and soldiers refused to capitulate but, after 463,000 pounds of "shot and shell" had mercilessly rained on them for four days, they succumbed to Scott's demand.[20]

The assault had turned the people of Veracruz into refugees, and the descriptions of them fleeing the city after its destruction are heart-rending. One South Carolina volunteer said: "They were nearly starved to death when they surrendered. …They had got to eating their donkeys." A fellow Pennsylvanian grieved "to see the mother with her infant on her back and with what little clothing she could carry toddling along to seek a home unknown."[21]

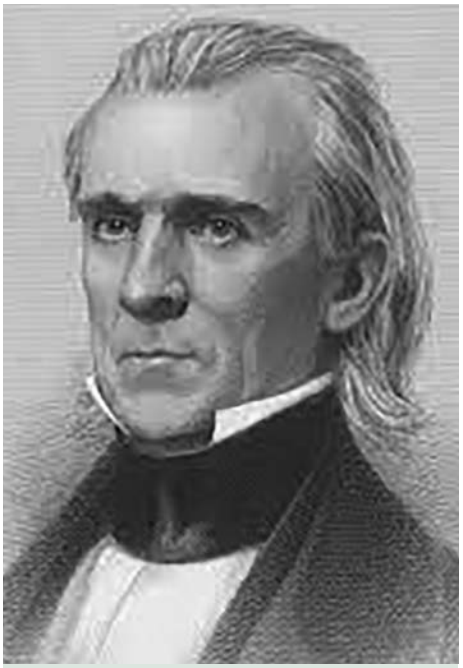
One eyewitness said that Veracruz was "virtually in ruins. Some buildings were set afire and nothing remains but blackened walls. Others are shattered and scattered in fragments. Street pavements are torn up from end to end."[22]

Many of the then-burgeoning newspaper and print industries that had been pro-war could not ignore the carnage that took place at Veracruz:

> Hardly a house had escaped, and a large portion of them was ruined. The shells had fallen through the roofs and had exploded inside, tearing everything into pieces—bursting through the partitions and blowing out the windows.[23]

The press accounts provided great fodder for the abolitionist and anti-war movements:

> Women and children, old men and lame ones, hobbling off … and although they are, and should be, the enemies of every American, my heart bled for them. Their treachery and cruelty to our people was lost sight of in their humiliated looks. … On my soul I could not help pitying them.[24]



President James K. Polk promised during his campaign that he would acquire California and the territory of New Mexico, and settle the Texas border dispute. He did all that and more by waging a contrived war against Mexico and inevitably forcing it to give up half of its territory.

While the commentator sympathizes with the plight of the Mexicans, how he could think of them as "treacherous" or as "enemies" when it was his own nation that had invaded and destroyed the lives of Mexican civilians speaks volumes for the hubris that pervaded the American psyche during this dark period.

Most of the atrocities were committed by volunteers, especially those from Texas and, although U.S. military leadership condemned the perpetrators, it could do little to curb the depredations. The capture of two Mexican towns—Matamoros and Monterrey—witnessed some of the most horrific of war crimes. A number of these reports became national news, the following first appeared in a New Orleans paper, the *Picayune*:

> As at Matamoros, murder, robbery and rape were committed in the broad light of day and, as if desirous to signalize themselves at Monterrey by some new act of atrocity, they burned many of the thatched huts of the poor peasants. It is thought that 100 of the inhabitants were murdered in cold blood, and one … was shot dead at noonday in the main street of the city.[25]

Even Scott, who decimated Veracruz, was appalled by what was taking place in Mexico and said so in a correspondence to the secretary of War:

> Our militia and volunteers, if a tenth of what is said to be true, have committed atrocities—horrors … sufficient to make Heaven weep and every American of Christian morals blush for his country. Murder, robbery and rape of mothers and daughters, in the presence of the tied-up males of the families, have been common all along the Rio Grande.[26]

Granted, the crimes committed were mostly done by undisciplined volunteers, however, what did U.S. policymakers expect? The war was not one of self-defense, but of conquest—and revenge for Texans—which naturally aroused the basest of human instincts (as war always

does) for those seeking retribution, adventure, fame and booty.

ABRAHAM LINCOLN

Abraham Lincoln can never be absolved from the illegal, immoral and horrific war that he and the Northern armies conducted against the people of the South. And, though this author is no Lincoln fan, the fact remains that, as a first-term Illinois Congressman, Lincoln spoke out against the Mexican-American War, which, no doubt, cost him his House seat. Granted, Lincoln came to oppose the war later than the likes of John Quincy Adams and, had it not been for Henry Clay's heroic and riveting "Lexington Market House" anti-war speech,[27] the future president might not have risked his political career in opposing the Mexican War. Instead of focusing on the issues that he ran on during his election campaign, Lincoln gave his first congressional address attacking President Polk and the lies that had been told to the country about Mexico.

Lincoln was warned that such a stance could cost him politically in an ardent pro-war state like Illinois, which had contributed many volunteers to the war effort. The Illinois freshman representative could have taken the path of what many of his fellow Whigs had done: support the war because it was the "patriotic" thing to do. Certainly, a motivating factor in Lincoln's thinking was that he wanted to curb the additional power that the new territory would give to Southern interests, whose way of life was contrary to Lincoln's vision of a mercantilist nation.

Nevertheless, like his adored mentor Henry Clay, whose Lexington address ended any of his own presidential aspirations, Lincoln followed his conscience and took a principled stand against an immoral war—a fact that most of his detractors rarely cite.[28]

Greenberg acknowledges this overlooked aspect of Lincoln's career:

> This was his [Lincoln's] first congressional resolution, a crucial moment … and he could have picked a different, less controversial topic. His entire career had been devoted to economic issues. … But Lincoln chose not to discuss economics. … [He] chose … to demolish Polk's claim about the start of the war. He offered a brutally logical discourse on the spot where the war had begun. The boldness of his approach offered a clear rejoinder to Polk: Congress could no longer be bullied into submission.[29]

In his address, Lincoln asked at "what spot" did Mexican troops shed "American blood on American soil," knowing full well that it took place on Mexican territory.[30] It was American troops who had invaded undisputed Mexican land seeking to provoke a war through the orders of the Polk administration.

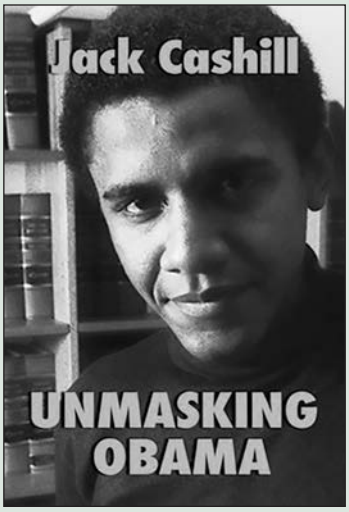
The future president rhetorically asked if Mexicans in the territory that the U.S. invaded had ever lived under either American or Texas suzerainty:

> [Had] the people of that settlement or a majority of them or any of them ever submitted themselves to the government or laws of Texas or of the United States, by consent or by compulsion, either by accepting office or voting at elections or paying tax or serving on juries or having process served upon them or in any other way?[31]

How, later as president, he could not come to a similar moral decision and seek a solution to the severe sectional strife that gripped the nation is inexplicable. Had he done so, the nation could have avoided the destructive and senseless internecine struggle that raged across five bloody Aprils in the 1960s.

THE SOUTH/CONFEDERACY

The Southern states enthusiastically supported the war and expansion, however, they did so not only to extend slavery, but to protect their way of life, which the North had



Unmasking Obama

The Fight to Tell the True Story of a Failed Presidency

By Jack Cashill. While the major media were spinning their collective fairy tale about the Barack Obama presidency, the alternative conservative media were telling the truth. During the Obama years, an asymmetrical media war was waged to control the critical first draft of American history. There is no fair way to record that history without first acknowledging the war. The field of battle shaped up as follows: On the right, the alternative conservative media and the "responsible" right, occasionally working together, often working at odds; on the left, the mainstream media, the social media giants, Hollywood, Broadway, the federal bureaucracies, the national security apparatus, and the virtual book burners, amateur and professional. Rarely at odds, these forces routinely worked together to amplify what Obama adviser Ben Rhodes famously called the White House's "messaging campaign." Money, resources, and power overwhelmingly favored the left, but the right had the equalizer on its side—the truth.

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increasingly sought to do away with or have it sublimated to its own interests. Most historians, blinded by political correctness with its overemphasis on slavey and the evils of the "peculiar institution," miss this critical insight. The Confederacy wanted no part of the Whig/Republican vision of a consolidated Union based on the linchpins of central banking, cheap bank-generated credit, costly federally funded internal improvements (boondoggles), subsidies to big business (railroads) and high tariffs. Southern support for the additional territory would allow slavery but, in doing so, it would protect its culture, which was largely hierarchal and agricultural at the national level. Slavery was a component of Southern life, but not its dominant feature, as most mainstream historians make it out to be.

Instead of conquest, Southern leadership should have realized that the political framework that it lived under, which the sage Antifederalists understood, was the fundamental problem and the ultimate cause of the Civil War. The South and the North were two distinct regions with different aspirations and difficulties which could not be assuaged by coexisting within the same central government. The issue had existed since the adoption of the Constitution, which created an omnipotent national state at the expense of the once sovereign states.

Southerners, who participation in the mass murder, destruction and thievery that took place in Mexico, would see the same depradations in their own homeland within a generation. Few of the Confederate officer corps who participated in the conquest of Mexico drew parallels to what the Union armies—and later carpetbaggers—would do to them.

A number of high-profile Southern military men and politicians took part in the invasion of Mexico and gained military experience that would prepare them for the Civil War: Robert E. Lee took part in the march on Mexico City. Jefferson Davis fought at the battle of Buena Vista. Thomas Stonewall Jackson took part in the march on Mexico City and James Longstreet fought at Monterrey[32]

The passage of time and reflection on the war in Mexico and what the North did to the South had apparently little impact on some Southern officers. Confederate Gen. "Fighting Joe" Wheeler, some 30 years after the Civil War, participated in another one-sided and immoral U.S. imperialistic endeavor in the Spanish-American War. Wheeler fought at the battle of Las Guasimas, Cuba and, seeing the retreat of the hapless Spanish forces, the confused and possibly senile ex-Confederate brigadier shouted, "We've got the damned Yankees on the run!"[33]

POLITICAL CORRECTNESS

Political correctness long ago invaded the study of history. Even balanced accounts are plagued with interpretations that must now include a politically correct slant, whether it is faithful to the narrative or not. Certainly, slavery played an important part in the nation's history until its abolition in 1865, however, to clutter narratives with anecdotes of the relationship of important figures with their servants adds little to the understanding of the period and makes studies needlessly tedious.

In telling of the Mexican-American War from the perspective of five important characters of the time, Amy Greenfield's *A Wicked War* falls into the politically-correct camp with its overemphasis on the characters' relationships with their servants and attitudes toward the institution of slavery. Of the five men studied—Henry Clay, James K. Polk, Abraham Lincoln, John J. Hardin and Nicholas Trist—all owned slaves, except Lincoln, although Lincoln's in-laws held slaves in their hometown of Lexington, Kentucky.

Greenberg rightly notes that, at the time, the future president publicly spoke little about either slavery or the war, but stuck to economic issues. He certainly was not an abolitionist, nor did he take on the Polk administration as he would later do for their underhandedness in provoking the Mexican-American conflict.

Contemporary American historiography, which often elevates and imposes the lives of individual slaves and their supposed importance in the decisionmaking of prominent men of the Antebellum era, looks particularly forced when compared to societies of the past, which also had human servitude.

The overwhelming majority of American chattel slaves were laborers working in the fields, mills or industry or as house servants—cooks, maids and butlers. This did not mean that they were routinely mistreated or disliked by their masters, but instead many of them were considered as extended family and often buried in family graves. Rarely, if ever, did they act as tutors or educators to the families they served.

During both the Republic and later Empire, a number of Roman slaves (mostly Greeks) became tutors and educators to aristocratic families. The Romans respected the Greeks for their learning and language, but always considered them subordinate to a Roman. Thus, as scholars to Roman families, Greek servants would be consulted and their opinions sought out on a variety of matters.

Hardin, one of the protagonists in Greenfield's book, possessed a lineage with family members taking part in the American Civil War. Hardin himself was a renowned Indian fighter, Illinois Congressman and relative of Henry Clay. Though a Whig, he supported and eagerly volunteered for service as an officer as he hoped, as others did, to see "the rich, beautiful, lovely and Indian, this valley which I expected to find in Mexico and in which I thought I might be tempted to live."[34]

Hardin became disillusioned with the lack of activity and the war in general, and longed to go home once in Mexico. Itching to fight, however, he took part in the disastrous battle

at Buena Vista where he and Gen. Zachary Taylor "had badly misjudged the situation."[35]

In defiance of Taylor's orders to retreat, Hardin brazenly called for an attack on the enemy's well-placed position and was slain along with almost half of his unit. It was one of the few Mexican victories of the war. Since the Mexican army, led by political and military leader Santa Anna, did not follow up on their gains, the Americans were spared even greater losses. The press, of course, hailed Buena Vista as a "great victory" instead of the costly blunder it was.[36]

In her telling of Hardin's attitude toward the war, Greenberg often brings up one of the family's slaves named "Benjamin," who Hardin took with him to Mexico, as did many of the American officers. Some of the slaves took the opportunity to escape, while some joined the Mexican army, as did a number of volunteers.[37]

During the chronicling of Hardin's life, Benjamin is often referred to, but even Greenberg admits that the emphasis on a servant's importance is a modern viewpoint, which contemporary commentators at the time paid little attention to. Hardin's body was brought back to Illinois with great pomp with Benjamin accompanying the procession, yet the press, which covered the funeral proceedings, made no mention of his presence nor did Hardin ever mention him in any of his correspondences, much to Greenberg's lamentation.

She sadly reports:

> Benjamin did not desert. He showed a striking loyalty to Hardin, given the fact that the colonel never mentioned his name in a letter home. … He not only marched alongside the colonel in life but accompanied his horse home after Hardin's death. … [L]ike virtually all the other unheralded servants in Mexico, Benjamin received no public acknowledgement. He received none of the acclaim accorded the White American men of his age who left for Mexico. Nor, in fact, did he receive as much acknowledgement as Hardin's horse. In reports of the funeral, he was simply Hardin's unnamed servant.[38]

CONCLUSION

The Mexican-American War—actually the U.S. invasion of Mexico—was a disgraceful time in American history which is why it is often overlooked by historians and, especially, afficionados of the American Civil War. The invasion set ominous precedents for the future of U.S. foreign policy. Very few of its participants could boast of their activities in the affair, and most came home disillusioned. Despite the fact that most knew the war was initiated on a phony premise, they still went enthusiastically along with it. To oppose the war or not participate in it would have taken tremendous courage since the public, at first, was largely committed to expansion, and elected a president who promised to pursue that policy even if it meant war.

Americans could justify the mass murder of Mexicans and the theft of their territory because it was the fulfillment of Manifest Destiny, today projected across the world under the guise of American Exceptionalism. Both are nothing more than contrived justifications used by the U.S. government to intervene in the internal affairs of any nation on the planet without question.

Of course, Manifest Destiny did not end with the domination of a continent, but its disciples would bring its destructive fruits to foreign peoples the world over. ❖

ENDNOTES:

1 Quoted in Amy S. Greenberg, *A Wicked War: Polk, Clay, Lincoln, and the 1846 U.S. Invasion of Mexico*, New York: Vintage Books, 2013, p. vii.

2 Quoted in Solange Strong Hertz, *The Battle for Amerindia: The Story of Catholic North America*, St. Paul, MN.: The Remnant Press, p. 44.

3 *Ibid.*

4 *Ibid.*

5 *Ibid.*, p. 47

6 Quoted in Greenberg, *Wicked* War, p. 115.

7 *Ibid.*

8 Hertz, *The Battle for Amerindia*, pp. 48-49.

9 Greenberg, *A Wicked War*, pp. 258-61.

10 Daniel Walker Howe, *What Hath God Wrought*, p. 803.

11 *Ibid.*, p. 805.

12 Greenberg, *A Wicked War*, p. 268.

13 Charles A. Coulombe, *Puritan's Empire: A Catholic Perspective on American History*, Arcadia, CA: Tumblar House, 2008, p. 210.

14 Greenberg, *A Wicked War*, p. 206.

15 *Ibid.*, p. 211.

16 *Ibid.*, p. 210.

17 *Ibid.*, p. 169.

18 *Ibid.*, p. 170.

19 *Ibid.*

20 *Ibid.*

21 Quoted in *Ibid.*

22 *Ibid.*, pp. 170-71

23 Quoted in *Ibid.*, p. 171

24 *Ibid.*

25 Quoted in *Ibid.*, p. 132.

26 Quoted in *Ibid.*, p. 134.

27 Greenberg, *A Wicked* War, p. 231-38.

28 See, Thomas J. DiLorenzo, *The Real Lincoln: A New Look at Abraham Lincoln, His Agenda, and an Unnecessary War*, New York: Three Rivers Press, 2003; idem, *The Problem With Lincoln*, Washington, D.C.: Regnery Publishing, 2020.

29 Greenberg, *A Wicked War*, p. 248.

30 *Ibid.*, p. 249.

31 Quoted in Greenberg, *A Wicked War*, p. 249.

32 See, Martin Dugard, *The Training Ground: Grant, Lee, Sherman, and Davis in the Mexican War, 1846-48*, Lincoln: University of Nebraska Press, 2009.

33 Quoted in John V. Denson, ed., *The Costs of War: America's Pyrrhic Victories*, Second Expanded Edition. New Brunswick: Transaction Publishers, 2001, 1999, p. 182.

34 Quoted in Greenberg, *A Wicked* War, p. 154.

35 *Ibid.*, 159.

36 *Ibid.*, p. 179.

37 Many Irish-Catholics who deserted were organized into the "St. Patrick Battalion" by the Mexican government.

38 Greenberg, *A Wicked War*, p. 183.

Antonius J. Patrick is the pen name of a scholar and educator living and employed in the Washington, D.C. area who must remain anonymous to avoid retribution from his employers. This essay is dedicated to Bishop Francis Clement Kelley, 1870-1948. See more from Patrick in TBR's year-end index, Nov./Dec. of each year.

No Just Cause

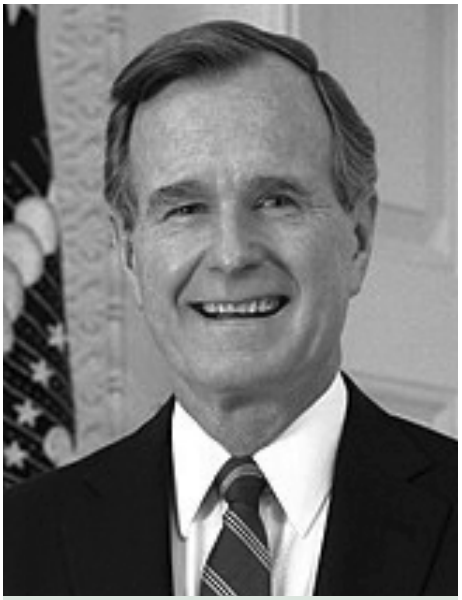
The folly of U.S. intervention in the Middle East

By Earl Denny

"Then conquer we must, when our cause it is just, and this be our motto: 'In God is our trust'." These stirring words from the fourth stanza of *The Star-Spangled Banner* boldly proclaim our national resolve to go to war if our national security or legitimate interests are threatened, and if our cause is a just cause. The war against Saddam Hussein's Iraq—Operation Desert Shield—was not one of those times America had a just cause.

On August 2, 1990, Saddam invaded neighboring Kuwait. His reason, as explained by Stephen H. Koczak, a retired foreign service officer and Middle East expert, writing in *The Spotlight*, the now-defunct Washington, D.C. populist weekly newspaper, on August 13, said:

> [Saddam] had received information that the United States and British governments had influenced Kuwait and the Arab Emirates to produce and export oil far above their Organization of Petroleumn Exporting Countries [OPEC] quotas. This had depressed the world price of oil to as low as $12 per barrel instead of the OPEC target of $18. Given the shortage of Soviet oil, the market price currently should be $25 per barrel, and Iraq was losing nearly $15 billion a year because of Kuwait's oil policy.



GEORGE H.W. BUSH
Waged unjust war against Iraq.

This obvious blow to the Iraqi economy and to its defensive capability was occurring at the very time that Israel's war potential was being strengthened by illegal high-tech military shipments from America and substantial manpower reserves entering from the Soviet Union.

Notwithstanding these serious provocations, however, nor their understandable justification in the mind of Hussein, his invasion of Kuwait was still an inappropriate response and subject to condemnation. The severity of our condemnation should be tempered, however, when it is realized, as Koczak pointed out, that Hussein did not annex Kuwait until after America sent troops in.

BUSH OVER-REACTS

President George H.W. Bush reacted to Hussein's move into Kuwait by ordering 230,000 American troops to Saudi Arabia in Operation Desert Shield. He then clamped an embargo on Iraq—a definite act of war under international law. The speed at which our troops were mobilized and shipped overseas leads one to conclude that U.S. policy makers—both in and out of government—anticipated Hussein's invasion of Kuwait. It's likely the entire Mideast scenario was carefully planned and orchestrated by persons behind the scenes—well in advance of August 2. In short, Hussein was goaded into invading Kuwait.

In an August 12 radio interview that same year with *Spotlight* editor Vince Ryan, Koczak said:

> The CIA and other U.S. intelligence agencies did not alert the White House in time—only one hour ahead—and they got alarmed and created a situation where they persuaded the president that the Iraqis were about to move into Saudi Arabia. They alarmed Bush

The Forgotten Victims

According to the Imperial War Museum, "between 20,000 and 35,000 Iraqi soldiers died during the ground war. Civilian deaths resulting from the conflict are estimated at between 100,000 and 200,000." The actual total is in reality much higher considering the number of Iraqi civilians who died from U.S. sanctions that denied proper food and medical care and the unknown number of civilians who were poisoned by the millions of depleted uranium rounds used by U.S. troops in the conflict. A more reasonable estimate for Iraqi civilian deaths was set at 1.03 million by a 2007 Opinion Research Business study.

to the point where he picked up the phone and alarmed everybody else. The Arab states planned to go in and keep it a local thing, but now we were right in the middle of it. The big question is: "Are we an imperial power imposing our own designs on the Middle East?"

WHY WERE WE THERE?

What is the real reason Bush sent American troops to the Mideast? Was it to keep the price of oil down? The United States imported only 5% of its oil from that region at the time, so that excuse does not hold water.

Did Bush send troops to Kuwait and Iraq to protect the lives and businesses of Americans in the area? If they were in any real danger, they would have been moved out in late July or early August.

Was the reason to prevent Saddam from overrunning Saudi Arabia and the Arab states in the region? He quickly offered to withdraw from Kuwait and void his annexation in exchange for a face-saving border oil field. Saddam had no grand aspirations to conquer other Arab countries. If anything, he wanted to unite Muslim nations against their common enemy—Israel.

Thus, the only plausible reason Bush sent American troops to the Mideast was to guarantee with force of arms and American lives the security of an ally—the state of Israel. Secretary of State James Baker even admitted this was the reason in a closed address to the House of Representatives on September 4.

United States military involvement in the Mideast was and is unconstitutional, uneconomical, un-American and unconscionable. There was no just cause for the invasion of Iraq, nor the invasions and occupations of Libya, Lebanon, Syria, Afghanistan or Somalia. And America's involvement in Saudi Arabia's war on Yemen, which has resulted in a massive humanitarian crisis, is also not justifed by national secutiry concerns.

Any president's deployment of troops to the Mideast is unconstitutional. It is not the president's right to unilaterally decalre war without the permission of Congress. None of our interventions in the Mideast are justified on the grounds that the inavaded nations were a threat to the peace, security or legitimate interests of the United States. The War

Powers Resolution does delegate limited powers to the president to commit American armed forces for a 60-day period. However, if there is no threat of imminent danger to the United States, or if we have not been invaded, our military members cannot be kept, by the strictures of the Constitution, in a foreign nation for more than that period of time.

The cost of maintaining at times hundreds of thousands of troops in the Mideast has been devastating to U.S. taxpayers. The estimated cost per year, based on historical commitments, was, in the time of George H.W. Bush, $15 billion. This figure rose significantly. Today it is estimated that the U.S. has spent a total of $2-$6 trillion on the Iraq and Afghanistan wars. As I write this, U.S. troops are still in Iraq, though we are told they will be removed before year's end. Since the main purpose for deploying troops to the Mideast is to guarantee the security of Israel, these trillions of dollars amount to an outright gift from American taxpayers, who have little say-so in the matter.

The massive deployment of American troops in the Mideast and elsewhere around the globe has nothing to do with the peace, security or legitimate interests of the United States. Our armed services were intended by our founding fathers to defend only the United States of America—neither Israel nor any other nation. The founders of our republic would doubtless revive the House on Un-American Activities Committee and Senate Internal Security Committee were they alive today to investigate and remove from government service those guilty of such actions.

ISRAEL: FRIEND OR FOE?

Despite the billions of taxpayer dollars given to Israel in foreign aid since 1948, our "best ally" has not been our friend. Some might even say it has been our enemy. With the death of Gamal Abdel Nasser (1918-1970), Saudi Arabia's King Faisal (1906-1975) became, for a time, the senior statesman of the Arab world.

Newsweek's senior editor at the time of Nasser's death Arnaud de Borchgrave, interviewed Faisal for the December 21, 1970 issue. He asked Faisal this question: "Does the increase in Soviet influence in the Middle East concern you?"

Faisal replied:

> If the crisis is tackled as we suggest, Soviet influence and penetration will cease. But Zionism and Communism are working hand-in-glove to block any settlement to restore peace. … It's all part of a great plot; a grand conspiracy. Zionism is a Communist creation designed to fullfil the aims of Zionists. They are only pretending to work against each other in the Mideast. The Zionists are deceiving the U.S. into believing they are on their side. The Communists, on the other hand, are cheating the Arabs, making them believe they are on their side. But, actually, they are in league with the Zionists.

It was the Israelis who ordered the destruction of the Southern Baptist Mission in Tel Aviv.

The late Haviv Schieber founded the Anti-Communist League of Israel in the 1950s to actively oppose what he called the "Marxist-Socialist programs of Israel's leaders." A former Zionist himself, Schieber had helped Jews escape to Palestine from Europe in the late 1930s. He became disillusioned with Israel after its founding in 1948 because of its "pro-Communist leadership." [See TBR, September/October 2021.—Ed.]

He was marked for death by the Israeli government and was forced to flee to the United States. The U.S. Justice Department, collaborating with the Israeli government, tried to get Schieber deported in late 1969 and early 1970. In a notarized affidavit and appeal to the attorney general of the United States (February 9, 1970), Schieber not only corrected the record of "untrue and distorted charges" made against him in a "secret report," but he leveled serious charges against the government of Israel and documented its "crimes against democracy, humanity and, most of all, against Jews and Arabs."

Among the numerous charges of political assassination, sabotage and deceit made by Schieber are the following:

• Collaboration: During World War II, many of the future leaders of Israel collaborated with the German government, denouncing all Jewish anti-Nazi organizations that had tried to defend them against Nazi oppression. They prevented illegal immigration of Jews from Europe to Palestine in the 1930s.

• The Altalena Case: 35 young anti-Communist Jewish boys were killed aboard a ship carrying war materiel during the fighting with the Arabs.

• The Lavon Affair: The Israeli government worked together with Egyptian Jewish Communists to sabotage American and European embassies in Cairo in an effort to place the blame on the Arabs and to widen the split between Arab nations and Western powers.

• Protecting Communists: In 1953, the Israeli government arrested members of the Anti-Communist League of Israel and tortured Schieber in an attempt to get him to admit, falsely, that the league had bombed the Russian embassy in Tel-Aviv, despite the fact it was proven that the Russians had bombed their own embassy to gain the sympathy of the Arabs in a false-flag attack.

• Terrorism: In 1954, the Israeli government, together with Chief Rabbi Unterman, ordered the de-

struction of the Southern Baptist Mission in Tel Aviv.

• Act of War: On June 8, 1967, Israeli air and naval forces brazenly attacked the U.S. intelligence vessel USS *Liberty*. The same heads of government were aslo responsible for the deaths of 75 U.S. servicemen aboad the *Liberty*.

The obvious purpose of this incident, like that of the Lavon Affair, Schieber tells us, was to place blame upon the Arabs for the attacks and to widen the split between the Arab nations and Western powers. Irrefutable evidence does exist that the Israelis intentionally and knowingly attacked the *Liberty* and meant to sink it with the loss of all hands. Only by a miracle did the *Liberty* survive the torpedo, napalm and rocket attacks.

Schieber warned decades ago:

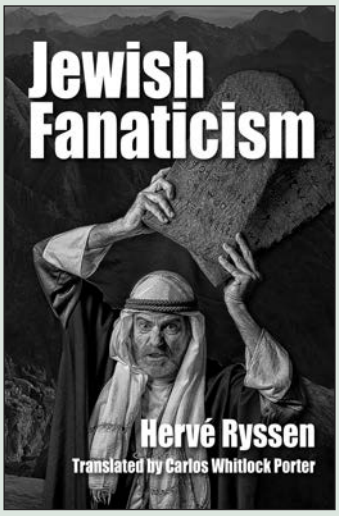
> The same [Zionist] government is today responsible for blackmailing high administration officials in the United States with so-called "Jewish votes and influence" to force the United States to become and act as a partner to Israel in it's destructive policies in the Mideast. These policies are resulting in a tragedy for the Jews and Arabs, and are raising serious problems of a political, military and economic consequence for the United States. The only winner will be the Communist Soviet Union.

The late Jack Bernstein wrote in the preface to his *Life of an American Jew in Racist, Marxist Israel*:

> Zionist propaganda has led the American people to believe that Zionism and Judaism are one and the same, and that they are religious in nature. This is a blatant lie. Judaism is a religion, but Zionism is a political movement, started mainly by East European [Ashkenazi] Jews, who for centuries have been the main force behind Communism and Socialism. The ultimate goal of the Zionists is one-world government under the control of Zionists and Zionist-oriented Jewish international bankers. Communism and Socialism are merely tools to help them accomplish their goal.

In his booklet, Bernstein sheds much light on 20th-century history, political events and the influence and control Israel exerts over United States economic and foreign affairs. Bernstein tells us that:

> The United States allows a Jew to be a citizen of both the United States and Israel. No other nation enjoys that privilege.
>
> * * *
>
> Ashkenazi Jews from Poland and Russia laid the foundation for the Bolshevik Revolution of 1917 in Russia and the start of Communism. It is some of that same bunch of Ashkenazi Communist/Socialist Jews [Bolsheviks] who migrated to Israel, gained control of the Zionist movement and have dominated the government of Israel since its beginning in 1948.
>
> * * *
>
> In the Zionist Communist scheme of world domination, it is Israel's role to continually stir up trouble in the Mideast. Since wars are a big part of this scheme of aggression, it's only natural that, from early childhood on, Israeli youth are trained mentally and physically for war.
>
> * * *
>
> Israel is America's most favored welfare recipient. If it were not for aid from America, Israel's economy would have collapsed long ago. Israel is a welfare state in every sense of the word. While America's farmers, small businessmen and laborers are struggling to survive, the U.S. government, dominated by Zionist Jews, is draining the pockets and purses of American taxpayers to support Israel's Socialist economy and war machine.
>
> * * *
>
> Just try giving a Bible to a local Jew, and you will see how much religion and religious freedom there are in Israel. If seen by the police, you will be arrested. … When Palestinian Muslims and Palestinian Jews occupied Palestine before 1948, there was a religious aura.



Jewish Fanaticism

By Hervé Ryssen

Judaism is essentially a universalistic political project with the objective of world unification, the prelude to global pacification. It is a long-term project and the aim is not simply to convert the world to Judaism, but rather to incite the other peoples to abandon their racial, national and religious identities so as to favor the spirit of "tolerance" between men. The Jews thus feel compelled to engage in perpetual agitation intended to convince the world to adopt their project. They are a people of propagandists. It is not by chance that they are so influential in the mass media of all democratic societies. The incessant guilt-tripping campaigns directed at Europeans of all stripes and for all crimes, whether real or imagined, relating to slavery, colonialism, pillaging the Third World or Auschwitz, have no other aim, when all is said and done, than to eradicate all sense of collective identity. Softcover, 449 pages, #873, ***$30*** minus 10% for TBR subscribers plus $5 S&H inside the U.S. Call TBR toll free at 1-877-773-9077 to charge, Mon.-Thu. 9-5 ET or send payment to TBR, P.O. Box 550, White Plains, MD 20695.

But since Zionists took over the area and set up the state of Israel, it is one of the most sinful nations in the world, where only about 5% of the Jews are religious. … Israeli laws suppress all other religions.

* * *

The Israeli military machine is recognized as one of the top five most powerful in the world. Israel has been involved in wars on the average of one every eight years since it became a state in 1948.

* * *

Tension was mounting between Egypt and Israel over territory located between the two countries—the Sinai and the Gaza Strip. To help Israel get an unfair advantage, the Soviet Union resorted to trickery. Soviet diplomats in Egypt told President Nasser to threaten war but not attack. Then Soviet diplomats told Israel's leaders to threaten war and then go ahead and attack. This act of treachery enabled Israel to attack while Egypt was "off guard" and destroy Egypt's military capacity in six days.

* * *

It has been the goal of Israel's leaders to take over all the land between the Nile and Euphrates rivers. Besides the Sinai and Gaza Strip, which Israel intended to take from Egypt during the war, they desired the West Bank, which was part of Jordan, and the Golan Heights, which was part of Syria. So, during the 1967 war, Israel itself resorted to trickery. Israel had the technical equipment to intercept radio messages and change these messages ["boil" them] and then send them on to their destination. During the war, Israel intercepted messages from Egypt to Jordan and Syria and changed the messages, tricking Jordan and Syria into entering the war. The Arab countries were defeated and Israel took a big step toward its goal of conquest by occupying the Golan Heights and West Bank as well as the Sinai and Gaza Strip.

Even though Israel's attack on Egypt is called the 1967 War and often referred to as the Six Day War, it can hardly be called a war. Egypt, the most powerful Arab nation at the time, didn't have a chance to fight. Trickery on the part of the Soviet Union and Israel, as I have explained, rendered the so-called 1967 War nothing more than a treacherous act of terrorism for which the Soviets and Israel are famous.

* * *

HAVIV SCHIEBER

Schieber founded the Anti-Communist League of Israel in the 1950s to oppose what he called the "Marxist-Socialist programs of Israel's leaders." He became disillusioned with Israel after its founding in 1948 because of its "pro-Communist leadership."

As for the attack on the *Liberty*, Bernstein says:

> During the 1967 war, one of the most daring acts of treachery was committed. It was the attack on an American ship the *Liberty*, by America's so-called friend, Israel. During Israel's treacherous attack on Egypt, the USS *Liberty*, an American surveillance ship, was cruising off the coast of Israel monitoring the progress of the attack. Realizing the *Liberty* was learning and recording Israel's acts of treachery, Israeli leaders decided to "get rid" of the evidence. Israeli planes and torpedo boats attacked *Liberty* with the obvious intent of sinking it. If the ship was sunk, thus destroying the evidence, Israel could then blame Egypt for the attack and the Zionist-controlled news media in America would have given the lie as fact with the intent of turning the American people against Egypt. Only bravery on the part of the *Liberty* crew kept the ship afloat. Israel failed in its act of treachery against America, its ally, but, during the attack, Israel killed 34 crew members of the *Liberty* and wounded 171.
>
> An investigation by the U.S. government was subdued and the matter quickly forgotten. This is a good example of the tremendous influence the Zionists have over the U.S. government.

1982 INVASION OF LEBANON

According to Bermstein, the real reasons for Israel's attack on and invasion into Lebanon were:

> It is the intention of Israel's Zionist/Marxist leaders to carry on perpetual war. The attack on Lebanon was merely another phase of Israel's wars of aggression policy.
>
> Water is scarce in the Mideast, especially in Israel. Ever since Israel became a state, it has wanted the waters of the Litani River for use in Israel, and the only way they could get it was to go in and take it militarily.
>
> The death of 241 Marines serving in Lebanon has been blamed on the Arabs. This is as it has been reported by the Zionist-controlled news media in America. But this has never been proven. In fact, reliable reports coming out of Lebanon indicate the terrorist attack on the American Marine base was planned by Israeli military personnel or the Mossad, Israel's secret service. In that case, who actually carried out the attack is immaterial because Israeli personnel planned and instigated the attack. It is common practice for the Zionist/Marxists to plan a covert act and then get someone else to do the dirty work.

HUNDREDS OF MARINES KILLED

Victor Ostrovsky, a former Israeli Mossad agent, in his book *By Way of Deception*, confirms that the Israeli government knew well in advance of the planned suicide mission in Beirut that resulted in the deaths of hundreds of U.S. Marines and French troops, but refused to share the critical information with the United States before the attack. According to Ostrovsky, the bombing of the Marine barracks was a "small incident," so far as the Mossad was concerned. He said, "The problem was that, if we had leaked information and it was traced back [to Israel], our Palestinian informant would have been killed." The general attitude about the Americans was, "Hey, they wanted to stick their noses into this thing, let them pay the price."

When Ostrovsky complained to Mossad superior Amy Yaar about the slaying of American soldiers who had come in good faith, he was told, "Just shut up. You're talking out of your league. We're giving the Americans much more than they are giving us."

Not only did the Israelis know of the attack on the Marine base ahead of time, and refused to share the information, but also had clear indications where American hostages were held in Lebanon and refused to disclose this to U.S. authorities.

Yet, in spite of all of this, the U.S. government continues to dump billions of dollars in aid to the Israelis each year, and our Congress allows itself to be controlled by the Israeli lobby. ❖

Earl Denny is a freelance writer and author based in southeast Wisconsin. After studying business and marketing at the University of Colorado- Boulder and Marquette University, he held management positions at several prominent Milwaukee-based firms. Earl found his true passion in journalism as manager of a local newspaper. That passion continued throughout his career and to this day through many contributed articles published in local and national newspapers on the topics of constitutional government, politics, and profiles on American patriots.

RELATED READING FROM TBR

The Jewish Hand in the World Wars

By Prof. Thomas Dalton. Throughout history, Jews have played an exceptionally active role in promoting and inciting war, says the author. With their influence in government, we find recurrent instances of Jews promoting hardline, uncompromising stances nd actively inciting people to hatred. The author maintains that Jewish misanthropy, rooted in Old Testament mandates, and combined with a ruthless materialism, has led them, time and again, to instigate warfare if it served their larger interests. Dalton dissects Jewish strategies for maximizing gain amidst warfare, reaching back centuries. Softcover, 198 pages, #790, *$16.*

Jewish Austria

By François Trocase. This is the abridged 1942 edition, completely re-set and with new illustrations, by Léon de Poncins of François Trocase's 1899 study of the end of the Austro-Hungarian Empire. *Jewish Austria* provides a crucial insight into the role played by one particular group in the collapse of this venerable Catholic empire. More focused than Édouard Drumont's historic survey *La France Juive* (1886), Trocase's work presents a detailed analysis of the economic and social conditions of the Austrian Empire in its last days. His investigation of the *modus operandi* of Jewish powerbrokers has an urgent relevance to the economic and political conditions of Western states. How did they gain such power? How did they undermine the Church? What control did they exercise on politics, finance and society? Much more. Softcover , 97 pages, #904, **$12.50**.

Judaism & Zionism: A Whirlwind Tour

This booklet discusses the founding of Zionism, the state of Israel, Jewish atrocities and secret societies that the author believes were inspired and created by Jewish thinkers. Sections also include information on: the Jewish calendar, holy days, scriptures, gods and goddesses, sects, history, messiahs, famous figures of Jewish history, Jewish organizations, the Jewish Mafia, central banking, expulsions, the Illuminati, Freemasonry, advisors to U.S. presidents, anti-Semitism, Zionism, the New World Order, the "Holocaust," atrocities, Israel, Noahide Laws, Vatican II, the Rosenthal Interview, reforms, reference works and a photo section. Softcover, 59 pages, #866, $10.

The Jew, the Gypsy and El Islam

Sir Richard F. Burton (1821-1890) was a captain of the Bombay Army, codiscoverer of the source of the White Nile and British consul on the island of Fernando Po, Brazil, Syria and Austria-Hungary. He was one of the most important linguists of his day. This book, written in 1898, consists of three extended essays by Burton. The "gypsy" portion details a group of people who are nearly invisible, their machinations going almost nearly undetected. The insightful details featured in the portion on Islam are of obvious topical interest today. The section containing his observations on the Jews he came across on his international travels are equally fascinating. Softcover, 214 pages, #809, *$16.*

The Centuries of Revolution: Democracy, Communism and Zionism

Author and activist William A. White has stepped forward with an unsettling—but highly readable and consistently fascinating—exposé of the dark forces behind world subversion that have worked relentlessly on virtually every front to forcibly transform traditional European and American culture for the benefit of the financial and political power of the organized Jewish community. Democracy, Communism and Zionism are the tools used to wreak their global mayhem and, believe it or not, they are very similar systems in many ways. Softcover, 200 pages, #617, *$25.*

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INDIAN ENCOUNTERS

A politically incorrect look at the daily lives of the Plains Indians through Western eyes

By Thomas Goodrich

Following the American Civil War, the Indian tribes of the High Plains fought furiously with the U.S. Army for decades. There were moments of peace, however, and, during these interludes, White men—and occasionally White women—visited their recent enemy to try and learn more of their ways. Among these intrepid souls was New York *Herald* reporter De Benneville Randolph Keim, who stopped one day at a Comanche village. He wrote:

> Our advent was duly announced by a drove of snarling, snapping curs, of all sizes, colors and conditions. Two great clubs with which we had provided ourselves beforehand alone prevented a complete rout. … Our movements, however, were most cautiously performed by backing in the direction we wished to proceed and thus preventing a dash on our heels. The noise of our approach as developed by the dogs, startled a few old squaws who came out of their lodges and, by giving vent to a few gutterals, completely silenced the growling storm.

For those, like Keim, who survived the gauntlets of "snapping, snarling curs," they were now free to satisfy their curiosity about these mysterious nomads of the plains.

Artist George Caitlin depicted this Blackfoot chief holding his sacred calumet or peace pipe, ca. 1832.

Some of the customs of the lodge seemed strange: "No matter how pressing or momentous the occasion, an Indian invariably declines to engage in council until he has filled his pipe and gone through with the important ceremony of a smoke."

And some of the food was startling: "In the center of [our] circle were three dogs, the hair merely scorched, which had been roasted entire, intestines and all. Over this Indian delicacy was poured the gravy—dog's grease."

Unlike the generally held belief at the time which characterized the Indian as "lazy," those with first-hand knowledge vigorously disagreed. Pvt. David Spotts was one of them. As he and several comrades toured a Kiowa camp one day, they were amazed by the amount of industry they saw. Old men were busy making bridles, lariats and leggings; old women were stitching new moccasins or adding wicker frame works to their tepees for more living space; young women were engaged in intricate bead work or painting colorful scenes on the walls of their tepees; even children were fetching wood and water or playing games with their bows and arrows.

"When they tell you an Indian is lazy, we beg to dispute it," said Spotts, "for we did not see one idle in all that camp. All were doing something, even the little youngsters."

Absent that day were the younger men, the warriors. Generally, a man's day job was hunting, making war and little else. Bravery was the virtue most valued among the Plains tribes. Unfortunately, from such raw courage grew pride, bravado and an angry impatience with all forms of weakness. Thus, the well-documented inequality between males and females.

"The relations between the sexes,"

noted newsman Keim, "is the same in nearly all cases—that is, they are the servants or slaves."

"She is beaten, abused, reviled, driven like any other beast of burden," observed one shocked Army officer. "She is bought and sold—wife, mother and pack animal joined in one hideous and hopeless whole."

Likewise, males who did not measure up were also ill-treated. Recalled Libbie Custer, the wife of the famous lieutenant colonel:

> I never knew but one Indian [male] who worked. He was an object of interest to me, though he kept [to] himself … and skulked around the fire when he cooked. This was the occupation forced upon him by the others. He had lacked the courage to endure the torture of the Sun dance; for when strips of flexible wood had been drawn through the gashes in his back, and he was hung up by these, the poor creature had fainted. On reviving, he begged to be cut down, and ever after was an object of scorn. He was condemned to wear squaw's clothing from that time on. They mocked and taunted him, and he led as separate an existence as if he were in a desert alone. The squaws disdained to notice him, except to heap work upon his already burdened shoulders.

Of all Indian customs, begging was the most loathsome to Whites. "To beg is the one thing of which an Indian is never ashamed," wrote Capt. Charles King. "[T]o hang around camp for an entire day and, when they had coaxed us out of our last plug of tobacco, our only remaining match and our old clothes, instead of going home satisfied, they would turn with reviving energy and beg for the things of all others for which they had not the faintest use—soap and writing paper."

Love of liquor—"crazy water"—was another Indian characteristic

While American Indians of Central and South America had developed alcoholic beverages, many of the Indians of North America had never experienced the inebriating effects of "firewater," i.e., hard alcohol. Patent medicines such as "Stomach Bitters" with a high alcohol content were sold to American Indians even as the sale of alcoholic beverages to Indian tribes was prohibited by the federal government. This illustration is from the book *Buffalo Land* by W.E. Webb in 1874 and shows a drunken Indian passed out on the sidealk in a pioneer town of the Western Plains. According to some eyewitnesses, Indians were so enamored with hard alcohol that they would lap it up off the ground when U.S. agents broke open casks of whiskey and dumped them.

noted by many. Nothing was more shattering to the red man's culture than the abuse of liquor. "Whiskey … will, in some form or another, prostitute the fairest virtue of the Indian maiden," complained an agent for the Kiowa and Comanche tribes. "Next to this is the association formed at military posts, not alone with the enlisted men but, I say it with pain, with very many of the commissioned officers."

When whiskey and young soldiers didn't take advantage of Indian girls, their own husbands, brothers and fathers did by eagerly selling them to willing customers.

Another feature that distinguished the Plains tribes from those farther west or east was the multitude of horses at each camp. "No warrior or chief is of any importance or distinction who is not the owner of a herd of ponies numbering from 20 to many hundreds," George Custer once explained.

Above, a group of Dakota Sioux Indians during their visit to Washington, D.C. in 1858. Many Indians visited D.C. to talk to lawmakers, but also to see for themselves if the stories other Indians were telling about the technological achievements of the White man and the numbers of Whites living in the East were true.

In addition to stealing horses from other prairie tribes and the U.S. Army, Indians commonly captured wild mustangs. Keim described the process of "breaking" one such horse:

> Notwithstanding his rearing and plunging, kicking, lashing and biting, he was soon made fast to a tree, and gradually drawn up to it, until he had but very little play room, but used what he had to the greatest possible advantage. He manifested his wildness and strength by the most furious striking and kicking, whenever approached.
>
> An old blanket was repeatedly thrown upon him, which would soon be under his feet. … Though foiled and brought up on every occasion, he would not give up, while his merciless tormentors took a barbarous delight in punching him with poles and striking him with long sticks.
>
> After continuing this cruel sport for about an hour, during which time, in his mad plungings, he had thrown himself several times upon the ground, he at length fell exhausted, and lay quiet and docile as a lamb. Thereupon, after some patting manifestations of kindness, the lariat was removed, we saddled up and started on. The pony, rendered manageable by exhaustion, was driven by one of the party.

From such brutal beginnings, a prized pony could become a pampered pet. Not so for other animals.

"When Indians kill game on the hunt, they cut out the tongue, liver and heart and, unless very hungry, leave the carcass to rot upon the prairie," observed John Finerty of the Chicago *Times*. "They don't want to load their horses much unless when near their villages."

At war, atop his mount, the Plains Indian was a sight to behold. In Custer's words:

> The Indian warrior is capable of assuming positions on his pony … at full speed, which no one but an Indian could maintain for a single moment without being thrown to the ground. The pony … is perfectly trained, and seems possessed of the spirit of his rider.

Although warriors would quickly trade or sell virtually anything they owned, including wives and daughters, wrote one observer, "no Indian of the Plains has ever been known to trade, sell or barter away his favorite war pony. Neither love nor money can induce him to part with it."

Even during periods of peace, war seldom strayed far from the collective heart and soul of the Plains tribes. "War with somebody is … the natural state of an Indian people," noted an Army officer:

> Every tribe has some hereditary enemies with whom it is always at war and against whom it makes regular expeditions to get scalps and steal ponies. … To heal these difficulties perfectly is impossible, as there is always some wrong unavenged. It is by war that they obtain wealth, position and influence with the tribe. The young men especially look up to and follow the successful warrior rather than the wise and prudent chiefs.

Despite easy access to firearms, the bow and arrow remained the weapon of choice for most Indians. After a lifetime of practice, from his galloping pony, the average warrior was a deadly shot and the speed at which he delivered one arrow after another was far greater than the return fire of his White enemy.

"The Indian is really much more dangerous with the bow than with the pistol," acknowledged one witness, "but the latter gives a longer range and the Indian does not like close fighting any better than other people."

From afar, because of their hit-and-run attacks, many credited such Indian tactics to cowardice. Those who fought him, however, knew otherwise. "No man," admitted Col. Richard, "possesses more of that quality of brute courage. No man can more gallantly dash into danger. No man can take more chances when risking his life to carry off unscalped his dead and wounded comrades." An incredibly brave man himself, Custer felt the same:

> Surely no race of men … could display more wonderful skill than the Indian warrior on his native plains, mounted on his well-trained war pony, voluntarily running the gauntlet of his foes, drawing and receiving the fire of hundreds of rifles and, in return, sending back a perfect shower of arrows.

Because a typical Indian's existence was spent in a relatively small area of the High Plains, virtually all tribes were unaware that the soldiers, pioneers and other Whites they met were merely the vanguard of millions more beyond the great rivers. When chiefs who had visited the "Great White Father" in Washington, D.C. returned and told stories of seeing enormous "villages" with more Whites than there were leaves on the trees, the accounts were laughed at. When the truth finally dawned on doubters, the result was at once devastating and utterly demoralizing, as an itinerant photographer, Thomas Battey, made clear:

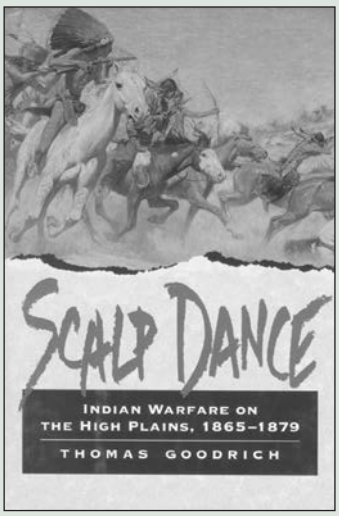
> As a body, the Indians … believe that their own people who have been east have been duped by some kind of sorcery, or, as they would say, "medicine."… Consequently, my exhibiting [photographs of] towns, buildings, rural scenes and soldiers has had a most convincing effect. … One middle-aged man, who had always treated these reports with the utmost scepticism, was particularly struck with them. He could not sufficiently express his surprise, but beat upon his mouth in utter astonishment. Sun Boy, who had often told him what he saw in the east, would say to him in Kiowa, "What you think now? You think all lie now? You think all chiefs who have been to Washington fools now?" Again and again would he look them over, with his hand upon his mouth, dumb with amazement. After he had looked them over several times, being a war chief, he called in his warriors and exhibited the pictures to them, talking to them all the time. I could understand but a part, yet would gather such expressions as these: "Look! See what a mighty powerful people they are! … We are fools! We don't know anything! We just like wolves running wild on the plains."

If the same images could be shown to other tribes, Battey believed, the war in the West would soon end. Perhaps. But even if some, like the awed Kiowa chief, were sobered into submission, others, even in the certain knowledge that they were mere hundreds facing millions, would still have chosen war as the only true path of the true warrior.

Whites could replace their fallen with ease; not so the Indian. As their numbers dwindled, the end of an age neared. Few pursued the Red Man more relentlessly and few played a greater role in crushing his culture than George Armstrong Custer. And yet, few more clearly understood or truly identified with the plight of the Plains Indian than this strange White warrior called "Long Hair." He said:

> If I were an Indian, I would greatly prefer to cast my lot among those of my people adhered to the free open plains rather than submit to the confined limits of a reservation. ❖

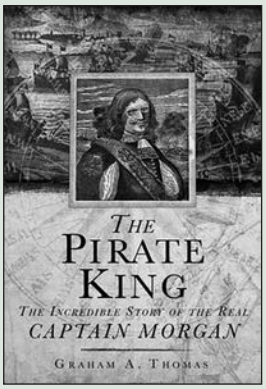
Thomas Goodrich is a professional writer living in the U.S. and Europe. His biological father was a U.S. Marine in the WWII Pacific Theater and his adoptive father was in the U.S. Air Force in Europe. Find more from Tom in the TBR index found at the back of every November/December TBR issue.

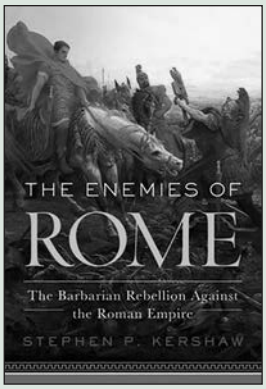


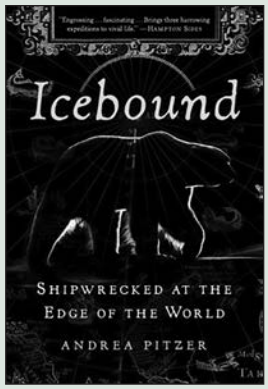
Scalp Dance

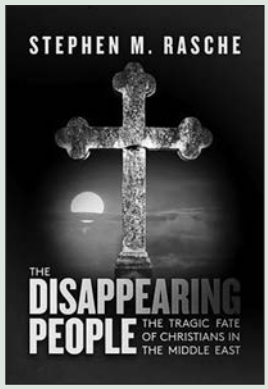
Indian Warfare on the High Plains 1865-1879

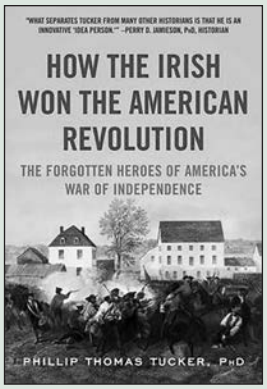
By Thomas Goodrich. Some of the most savage war in world history was waged on the American Plains from 1865 to 1879. From the Sand Creek Massacre in 1864 through Custer's Last Stand in 1876 to the final defeat of the mighty Sioux and Cheyenne nations in 1878, *Scalp Dance* reveals the bloody, bitter clashes between two cultures—one bent on conquest, the other defending its land. Drawing heavily from diary accounts, letters and personal memoirs, a tale of life and death on the prairie has been crafted. Individual fates are told, each its own drama. It also discusses the brutality with which the Indians treated their enemies, most of which is glossed over in today's history books. Softcover, #210, 340 pages, *$22* minus 10% for TBR subscribers plus $5 S&H inside the U.S. Call TBR toll free at 1-877-773-9077 to charge, Mon.-Thu. 9-5 ET or send payment to TBR, P.O. Box 550, White Plains, MD 20695.










HOW THE IRISH WON THE AMERICAN REVOLUTION
THE FORGOTTEN HEROES OF AMERICA'S WAR OF INDEPENDENCE
PHILLIP THOMAS TUCKER, PhD

These New Books Have Just Arrived!

The Pirate King: The Incredible Story of the Real Captain Morgan

NEW! Graham A. Thomas presents the compelling true story of a Welshman who became one of the most ruthless and brutal buccaneers of the golden age of piracy. The inspiration for dozens of fictionalized pirates in film, television and literature, as well as the namesake of one of the world's most popular rum brands, Capt. Sir Henry Morgan was matchless among pirates and privateers. Unlike most of his contemporaries, he was not hunted down and killed or captured by the authorities. Instead he was considered a hero in England and given a knighthood and eventually made governor of Jamaica. The author reveals a complex and intriguing character—an exceptional military leader whose prime motivation was to amass as much wealth as he could by sacking and plundering settlements, towns, and cities up and down the Spanish Main. Softcover, 264 pages, #894, *$16.*

The Enemies of Rome: The Barbarian Rebellion Against the Roman Empire

NEW! A fresh and vivid narrative history of the Roman Empire from the point of view of the "barbarian" enemies of Rome. History is written by the victors, and Rome had some very eloquent historians. Those the Romans regarded as barbarians left few records of their own, but they had a tremendous impact on the Roman imagination. Ian Kershaw builds a narrative around the lives, personalities, successes, and failures both of the key opponents of Rome's rise and dominance, and of those who ultimately brought the empire down. Rome's history follows a remarkable trajectory from its origins as a tiny village of refugees from a conflict zone to a dominant superpower. But throughout this history, Rome faced significant resistance and rebellion from peoples whom it regarded as barbarians: Ostrogoths, Visigoths, Goths, Vandals, Huns, Picts and Scots. Softcover, 508 pages, #892, *$20.*

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NEW! By Andrea Pitzer. The most astonishing survival tale of all might be that of 16th-century Dutch explorer William Barents and his crew of 16, who ventured farther north than any Europeans before and, on their third polar exploration, lost their ship off the frozen coast of Nova Zembla to unforgiving ice. The men would spend the next year fighting off ravenous polar bears, gnawing hunger, and endless winter. Pitzer masterfully combines a gripping tale of survival with a sweeping history of the great Age of Exploration—a time of hope, adventure, and seemingly unlimited geographic frontiers. At the story's center is Barents, one of the 16th century's greatest navigators whose obsessive quest to chart a path through the deepest, most remote regions of the Arctic ended in both tragedy and glory. The author retraces Barents's steps and also gives us a history of mutiny and the art of celestial navigation. Hardback, 320 pages, #913, *$29.*

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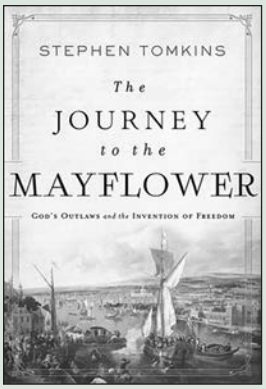

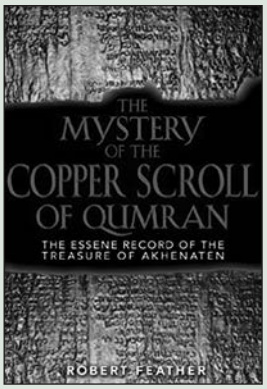

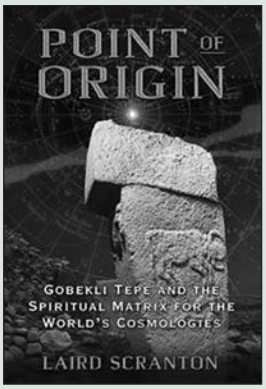

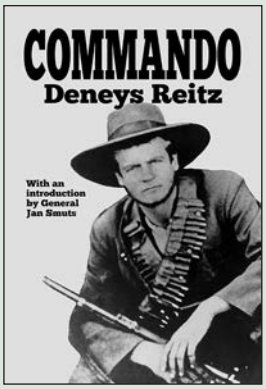

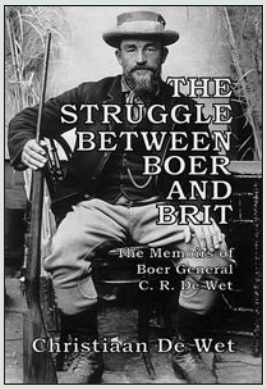

The Journey to the Mayflower: God's Outlaws and the Invention of Freedom

NEW! By Stephen Tomkins. An authoritative and immersive history of the far-reaching events in England that led to the sailing of the *Mayflower*. The voyage that took the Pilgrim fathers to the New World was a foundational event in American history, but it began as an English story, which pioneered the idea of religious freedom. The illegal underground movement of Protestant separatists from Elizabeth I's Church of England is a story of subterfuge and danger, arrests and interrogations, prison and executions. It starts with Queen Mary's attempts to burn Protestantism out of England, which created a Protestant underground. Later, when Elizabeth's Protestant reformation didn't go far enough, radicals recreated that underground, meeting illegally throughout England, facing prison and death for their crimes. They went into exile in the Netherlands, where they lived in poverty—and finally to the New World. The story of these early colonists is full of contemporary relevance: religious violence, the threat to national security, freedom of religion, and tolerance of dangerous opinions. Hardback, 304 pages, #916, *$29.*

The Mystery of the Copper Scroll of Qumran: The Essene Record of the Treasure of Akhenaten

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Point of Origin: Gobekli Tepe and the Spiritual Matrix for the World's Cosmologies

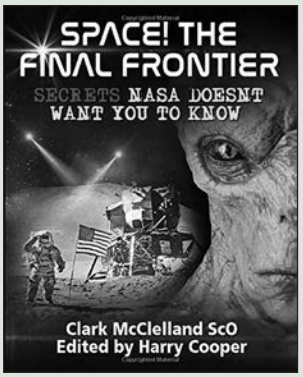
NEW! Reveals Gobekli Tepe as a center of civilizing knowledge for the ancient world. How could multiple ancient cultures, spanning both years and geography, have strikingly similar creation myths and cosmologies? Why do the Dogon of Africa and the civilizations of ancient Egypt, India, Tibet, and China share sacred words and symbols? Revealing the existence of a long-forgotten primal culture and the world's first center of higher learning, Laird Scranton shows how the sophisticated complex at Gobekli Tepe in Turkey is the definitive point of origin from which all the great civilizations of the past inherited their cosmology, esoteric teachings, and civilizing skills, such as agriculture, metallurgy, and stone masonry, fully developed. Scranton explains how the carved images on Gobekli Tepe's stone pillars were the precursors to the sacred symbols of the Dogon, Egyptians, Tibetans, and Chinese as well as the matriarchal Sakti cult of ancient Iran and India. Softcover, 224 pages, #891, *$17.*

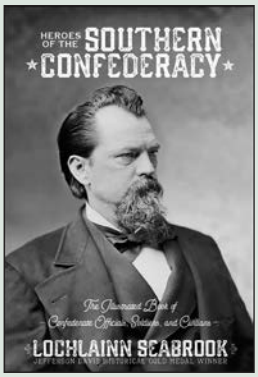
Commando

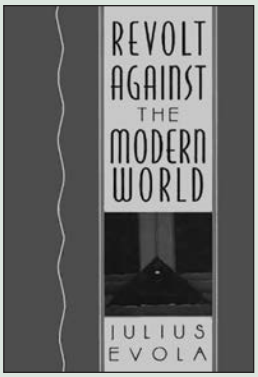
NEW! By Deneys Reitz with an introduction by Gen. Jan Smuts. The incredible true first-person account of life in a Boer commando brigade during the Second Anglo-Boer War (1899–1902), written just a year after the events. The author's dramatic narrative remains one of the most astonishing accounts of that conflict. He describes the opening stages of the war: the Boer invasion of the British colony of Natal. There, the author pdescribes the first great Boer victories in which he took part—including the famous Battle of Spion Kop—to the retreat and occupation of the Boer Republics by the British. Defeated in set-battle, the Boers then resorted to "commando" tactics and, for the next two years, harried the numerically overwhelming British forces seemingly without end. Reitz's book is most significant because it provides the only firsthand account of the famous Boer raid into the British-ruled Cape Colony, led by Smuts, from 1901 to 1902. This remarkable adventure remains one of the least-known episodes of that war and saw Boer forces drive right to the Atlantic Ocean. This edition is illustrated with 31 rare images from the time and contains 109 new footnotes, explaining terms, issues and events for the present-day reader. Softcover, 328 pages, #918, *$18.*

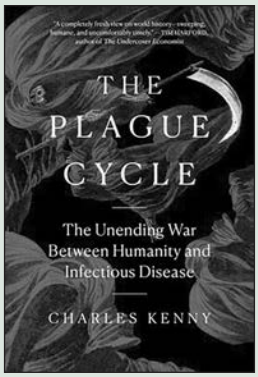
The Struggle Between Boer and Brit: The Memoirs of Boer General C. R. De Wet

NEW! A new edition of the classic Second Anglo Boer War memoirs, written by Boer Gen. Christiaan De Wet. Penned just months after the end of the conflict, De Wet's accurately describes his exploits during the war—the hit-and-run warfare as developed by the Boers. Apart from the high adventure contained in these pages, this book is also highly valuable as it contains one of the only full transcriptions of the last meetings of the Boer commanders just before the end of the war. In these transcripts, the Boer discussions reveal the desperation of their plight: having only 15,000 men left in the field against the British quarter of a million men; the horrendous condition of the Boer women and children in the concentration camps; and of the choice before them—fight to the end and face extermination or surrender and hope to live to fight another day. It is a classic tale of human spirit, endurance, sacrifice and suffering. This new edition contains the complete original text, and a dramatic biography of the writer. This includes his adventures after the war, which saw him take up arms once again against the government of the Union of South Africa in 1914. Softcover, 386 pages, #919, *$19.*









Just In—More New Books Arriving!

Space! The Final Frontier: Secrets NASA Doesn't Want You to Know About

NEW! Edited by Harry Cooper, publisher of Sharkhunters *KTB* magazine. This book yanks the curtain back on some shocking super-secret activities by the United States government. Author Clark McClelland was an engineer with NASA for 35 years and was an ScO—a Spacecraft Operator. This meant that he was checked out to operate space craft on the ground. He was well qualified and he performed some very important work with NASA. Then, suddenly, he "fell from grace." Why? McClelland was, later in life, willing to reveal the incredible details of his clandestine work—the sabotage, the intrigue, the accusations of treason, the high-ranking men of the Third Reich he worked with who were officially dead prior to them coming to Florida to work with NASA. After you read this book, you will wonder how he is still alive. Like other Area 51 and NASA whistleblowers, he has been unfairly smeared and discredited. Find out what NASA wants you to forget all about! Softcover, 8.5 x 11 format, 295 pages, #922, *$25.*

Heroes of the Southern Confederacy: The Illustrated Book of Confederate Officials, Soldiers & Civilians

NEW! By Lochlainn Seabrook. Here is your glimpse into the very heart of the Old South. With some 1,200 antique photographs and drawings of Confederate individuals, this invaluable visual volume humanizes the traditional 19th-century Southerner, thereby increasing the reader's understanding of the Confederacy and her people: who they were, what they believed, and why they fought. Contemplate the faces, expressions, and clothing of hundreds of men, women, and children in this unique "you-are-there" style book that brings home the realities of the Union's attack on the Constitution and the American people—all through rare pictures dating from the Victorian Era (where possible, carefully repaired, cleaned, and enhanced by the author). Feel the pathos of the antebellum, bellum, and postbellum periods come alive as you peruse the searing portraits of traditional Southerners who endured one of the world's bloodiest, most destructive, and most unnecessary conflicts. Includes images of 430 Confederate generals and a complete list of all 474 Confederate generals, as well as images of an assortment of both Confederate civilians and lower-ranked Confederate soldiers (many still unidentified). Additionally, the author has provided a detailed introduction, a comprehensive index, an exhaustive bibliography, footnotes, and educational appendices. Softcover, 328 pages, #924, *$19.*

Revolt Against the Modern World: Politics, Religion, and Social Order in the Kali Yuga

NEW! With uncompromising intensity, Julius Evola analyzes the spiritual and cultural malaise at the heart of Western civilization and all that passes for progress in the modern world. Evola spares no one and nothing in his survey of what we have lost and where we are headed. Prophetic and provocative, *Revolt Against the Modern World* outlines a profound metaphysics of history and demonstrates how and why we have lost contact with the transcendent dimension of being. The revolt advocated by Evola does not resemble the protests of liberals or conservatives. Rather, he attempts to trace the remote causes and processes that have corrosively influenced our higher values, ideals, beliefs and codes of conduct—the world of tradition—that are at the foundation of Western civilization and described in the myths and literature of the Indo Europeans. Hardback, 412 pages, #915, *$30.*

Surviving Katyn: Stalin's Polish Massacre and the Search for Truth

COMING JANUARY 2022. By Jane Rogoyska. The Katyn Massacre of 22,000 Polish prisoners of war is a crime to which there are no witnesses. Committed in utmost secrecy in April–May 1940 by the NKVD on the orders of Stalin, for nearly 50 years the Soviet regime succeeded in maintaining the fiction that Katyn was a Nazi atrocity, their story unchallenged by Western governments fearful of upsetting a powerful Cold War adversary. *Surviving Katyn* explores the decades-long search for answers, focusing on the experience of those individuals with the most at stake—the few survivors of the massacre and the Polish wartime forensic investigators—whose quest for the truth in the face of a ruthless enemy came at great personal cost. Hardback, 400 pages, #892, *$30.*

The Plague Cycle: The Unending War Between Humanity and Infectious Disease

COMING JANUARY 2022. By Charles Kenny. For 4,000 years, the size and vitality of cities, economies and empires were heavily determined by infection. The cycle of plagues set the tempo of civilizational growth and decline. But the scientific revolutions of the past 200 years have freed humanity from the hold of epidemic cycles—resulting in an urbanized, globalized and wealthy world. However, our development has lately become precarious. Climate fluctuations, population burdens and global trade have left us more vulnerable than ever to newly emerging plagues. Kenny reveals the relationship between civilization and infectious disease over the past five millennia. Hardback, 320 pages, #893, *$18.*

Pan Judah!

The Political Cartoons of Der Stürmer: 1925-1945

DELUXE EDITION

Beginning in the 1920s, Julius Streicher published a small weekly German newspaper called *Der Stürmer*. Its mission was straightforward: to warn the German people about the threats posed by foreign and domestic Jews. Streicher was convinced the dangers were very real, and his articles gave a blunt and direct account of them. A key feature of *Der Stürmer* was its political cartoons. The cover of every issue, and several interior pages, displayed cartoons depicting various alleged Jewish dangers, in a most striking and graphic form. The lead cartoonist was a man named Philipp "Fips" Rupprecht. His cartoons became the signature feature of the newspaper, and grew to represent the broader German struggle against Jewry. With the demise of National Socialist Germany, *Der Stürmer* and Fips's cartoons were largely buried and forgotten. The victorious nations certainly did not want old Nazi images floating around, raising difficult questions about why the Nazis were so critical of Jews. Recently, though, a skilled digital artist named Robert Penman rediscovered the forgotten images. He carefully restored, colorized and reissued them. Here, for the first time, he has compiled 200 of the best Fips images, as they have never been seen before. Penman has done a masterful job. The images are sharp, crisp, and compelling. The colors are stunningly vivid. The effect is truly astonishing. Fips's cartoons, originally printed on cheap newsprint, come alive for the first time since the end of WWII. Every image is a small masterpiece, a true work of contemporary art. And each one tells a story—a story with relevance for the present day. Organized into six chapters chronologically, Fips's cartoons clearly demonstrate a progression of views over the period of 20 years, from before the Nazis assumed power until the very end of the war. They tell the story of Germany's rise and fall as nothing else can. Hardback, 8.5 x 11, color illustrations, glossy, high-quality stock, 288 pages, #910, *$75.*

Special Barnes Review Theme Issues

The All-Holocaust Issue

January/February 2001—Expanded and updated in 2009. Now 112 pages. Why Hitler came to power; Jews paid for their work in the camps; holocaust education in the public schools; why the holocaust is important; holocaust propaganda everywhere; Jewish power and prosperity; Jewish declaration of war against Germany; Nuremberg trials; Anne Frank; holocaust survivors; Auschwitz death toll; birth of the holocuast legend; holocaust racket; what's a "denier"?; more. *$15* each.

Defending Dixie

September/October 2017—The truth about the Fort Pillow "massacre"; an honest appraisal of the Gray Ghost; tariffs were the real cause of the war; interviews with monument activists and Southern historians Lochlainn Seabrook, Ed deVries and Charles Edward Lincoln III; secret societies and the Civil War; blockade-runners of the South; Sherman's annihilation policy; Dixie's dark secret: rich, black slaveholders; memoirs of a Rebel private; the Cherokee general; the Missouri exodus; the cultural cleansing of the South; Maryland state song on the chopping block; the Jim Crow double-cross; and more. 112 pages, *$15* each.

Holocausts: Real and Imagined

September/October 2018—Topics covered include: American Indian holocaust; Bolshevik holocaust in Russia; Hitler and the World War I holocaust; the WWII holocaust on the Eastern Front and the activities of the *Einsatzgruppen*; evidence for Babi Yar massacre lacking; holocaust of Tokyo; Dresden holocaust; how the Cossacks avoided a holocaust; Northern greed and the holocaust of the American South; the WWII mass expulsion holocaust; the MK Ultra "mind holocaust"; the modern-day holocaust of European culture; more. 132 pages, *$15* each.

Werwölfe of the Reich

September/October 2019—Topics covered include: The German underground resistance *during* WWII; the German underground resistance *after* WWII; Hitler's views on Christianity; why Hitler invaded Norway and Denmark; how Churchill instigated and prolonged World War II; investigating the deaths of Soviet prisoners in German concentration camps; uncensored interview with James Bacque; how Hitler reunited French wartime workers with their families; the horrors of "de-Nazifiction"; Allied sinking of German passenger liners; ransacking the Reich and the Trophy Affair; more. 112 pages, *$15* each.

Defending American Heroes

September/October 2020—Honest biographies of some of America's slandered heroes. Includes articles on Fr. Junipera Serra; Thomas Jefferson; Andrew Jackson; Robert E. Lee; J.E.B. Stuart; abolitionist Matthias Baldwin; Chartles Lindbergh; Mayor Frank Rizzo; how Abe Lincoln messed up George Washington's America; what they are hiding about Judah. P. Benjamin; slavery in the words of slaves; the Congo-Arab War: When white Europeans fought to end Black slavery in Africa; Antifa, BLM team up to destroy America; incredible glassmaking techniques of ancient cultures; more. Great gift for a young person being brainwashed in public school! 144 pages, *$15* each.

Hitler vs. the Bankers

September/October 2021—Adolf Hitler locks up members of the Rothschild family; why Josef Stalin is really the founding father of the Zionist state of Israel; the Spanish Civil War as a warning for the West today; the forgotten legacy of José Antonio Primo de Rivera; the Zionist hand insitgating for World War II; Big Zionist Jews vs. Little Jews and "the Holocaust"; why the Zionists want David Irving silenced; Dr. Sigmund Rascher's medical experiments; Canada's Great Upheaval of the Acadians; the Aryan race in antiquity; more. 128 pages, *$15* each.

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LETTERS TO THE EDITOR

SAD TO HEAR ABOUT DEVRIES

I was so sad to hear that Pastor Ed DeVries passed away from Covid-related pneumonia. I listed to his interviews on "TBR Radio" every chance I could. I especially liked it when TBR editor Paul Angel and "Dr. Ed" would discuss the contents of every issue in just an hour. A real whirlwind tour! His loss will be sorely felt because he was also the editor and founder of the *Dixie Heritage Newsletter* and the "Dixie Heritage Radio Hour." We need more men like Dr. Ed, not fewer. So sad.

Fred Miller
Tennessee

[Thank you for your kind words. I will pass them on to Ed's wife and teenaged son who are devastated with grief—as will be many of his fans for quite some time. For those of you interested in listening to archived programs of "TBR Radio," visit BarnesReview.com and click on the radio button. His radio shows, his books and the articles he wrote for TBR and other publications will stand the test of time and honor his memory far into the future.—Ed.]

HISTORICAL IGNORANCE

In the May/June 2021 issue, featuring the Crimean War, a letter was published from a priest who expressed the opinion about your articles concerning Adolf Hitler that I'm certain you've seen before. What they and the priest share is historical ignorance.

As you know from Viktor Suvorov's books, Josef Stalin's plan was to march to the Atlantic in July 1940 after France, Germany and England spent most of their war materiel fighting each other. On June 20, 1940, Stalin had positioned nearly all of his army forces within a few miles of the border between themselves and Germany in what was Poland. Hitler attacked at 3 a.m. on that day. His Blitzkrieg worked really well, saving Western Europe from the fate that befell Eastern Europe.

Had Stalin had larger numbers and superior armaments, WWII might well have had a different ending. D-Day might never have happened. If we would have had a "D-Day," the target would most likely have been Ireland or Morocco—or maybe Long Island.

Hitler the hero of World War II?

Richard Shropshire
Idaho

HISTORY REPEATS ITSELF

This time TBR outdid itself with the picture of the little boy getting vaccinated on the cover of the July/August edition. It is adorable.

Venturing into the magazine, every article is of importance, as always. Referring to the article by Thomas Goodrich, "The Murder of Dixie," I never heard of the murdering of the White population in the South after the Civil War, when Union soldiers and Blacks were let loose to rob, rape and murder the conquered Southeners, with the support of the government of the North. That got me thinking and concerned. Aren't we going through something similar right now with the Black Lives Matter revolt, which many in the government and the press seem to be supporting?

They say that history doesn't repeat itself. I am not so sure. It happened to the Armenian minorities living in Turkey. Around 1.5 million were murdered by the Turks between 1915 and 1917, all condoned by the Turkish government because the victims were Christians. It happened in Russia in 1917 after the Communists had gained power of the country and murdered approximately 10 million of their own people, mostly the educated and well to do. It happened to the conquered Germans after WWII in 1945. Millions were robbed, raped, murdered, starved to death and hanged.

The murdering could very well happen again right here in the United States if the Communists take over. We are in a racial war right now, which should have been foreseen a long time ago, but it may be too late now to do anything about it.

The media keeps telling us that diversity is beneficial for the country, but it is the exact opposite. It is a natural phenomenon of different ethnic groups to dislike and fight each other until one group is dominant and the others are absorbed or eliminated.

Angela Woywood
Via email

FATHER WAS A PASTOR

I wanted to comment on Angela Woywood's letter on Angela Merkel published in the September/October 2021 issue of TBR. The letter-writer never mentioned that Merkel's father, Horst Kasner (née Kazmierczak), was a Lutheran pastor in 1926. There was an article about his passing in the November 5, 2019 issue of *New Yorker Staats-Zeitung* which confirmed this fact.

Trudy Koehn
Via email

THE GREATEST GIFT

As a life-long historian—a passion I inherited from my father—I can't tell you how much I enjoyed the two copies of The Barnes Review I have received thus far. Amazing and wonderful. I plan on budgeting a subscription soon. And, if there is ever a chance to go through an archive of these wonders, let me know where it is. The only danger is that I might enter and never leave!

My father, rest his soul, loved history—especially American history. We had an extensive collection of hard copy editions of *American Heritage* magazine. Do you remember that publication? As a boy, I would sit or lie down on the floor near the

fireplace some evenings in the winter, or the back porch of our home in the summer, and devour each and every one of those hard-covered delights. My father must have had nearly a hundred of them; so well produced and educational. Amazing illustrations that brought the stories to life. Nothing like them to a young boy eager to learn. That was back in the day when our country was our country, and the future looked so much better than it turned out.

The greatest gift my father gave me was my love of history—my love of what has come before and how it's relevant to today and to all the tomorrows that come. It's one of the most treasured memories of my childhood. Hadn't thought about it for the longest time since I started reading your publication. Thank you for that reminder of better days.

The fact that TBR has been attacked just shows how insane our world has become—as if we didn't need more reminders. But thank you and the others you work with so very, very much for what you're doing to educate people.

Coldwell Thompson
Via email

GERMAN ARCHEOLOGISTS

I very much enjoyed reading the article in the March/April 2021 issue entitled "Lost Civilizations of South America: Edmund Kiss, Arthur Posnansky Search for Aryan Genesis in South America" by Patrick Chouinard. I have visited the Tiwanaku ruins and others in South America—including Puma Punku—and find them quite impressive, to say the least. I did want to point out one small error, however, in the article. Your author says, "… Lake Titicaca in the Andean highlands of Bolivia, not far from the Ecuadorian border." Of course you mean "Peruvian border," as any map of South America will show. Otherwise I found that article and the following one, "New Research Reveals Astounding Truths About Nazca Lines," brought back many fond memories of my time in South America and also reminded me just how amazing these structures are. Almost unbelievable the people of the region could have built them without some help from another more advanced culture …

Petros Strategos
Via email

WANTS AN ARTICLE ON CUBA

In our Declaration of Independence all men are endowed by their Creator with life, liberty and the pursuit of happiness. In our Constitution, we have the Bill of Rights comprising the rule of law as an example to all nations. In our Pledge of Allegiance we end with liberty and justice for all. In our National Anthem, we are the land of the free and the home of the brave. And, as Christ said in Mathew 23:23, the weightier matters of the law are justice, mercy and faith.

With this background, it's amazing that Americans have violated all of these principles by enslaving Cubans under Communist rule. We the people are the principal, and the government is our agent, and, as such, we are responsible for the misery that has been inflicted on the Cuban people.

Americans rely on an honest and free press to be properly informed on important issues, and [TBR] has woefully failed them on the true Cuban situation.

The Barnes Review has not done an exposé on Cuba, but it did publish a piece entitled, "Cultural Bolshevism vs. U.S. Christian Values." But Bolshevism (Communism) in the U.S isn't simply cultural. It defines the oligarchy or "Deep State" that rules us. The U.S., since at least 1900, has always supported globalism, Communism and Marxism, despite its protestations to the contrary. There are many examples: Amendments 16 and 17, the privately owned Federal Reserve System, the financing of the Bolshevik Revolution by Jewish Wall Street investment houses, World War I, the League of Nations, the draconian peace terms against Germany, the policies of FDR, the conference at Yalta, giving Russia the Balkan nations, actions by Jewish Secretary of the Treasury Henry Morgenthau, giving Russia our currency printing plates, financing the USSR to the extent that it was "made in America," supporting Mao Tse-tung and not Chiang Kai Shek, the UN with Soviet spy Alger Hiss appointing its first 300 employees, the U.S. plan to have Russia occupy half of Japan (thwarted by MacArthur), UN "police action" in Korea, and the betrayal in the Korean War by the U.S. plan, preventing victory and encouraging China to enter the war.

Yes, The Barnes Review has provided valuable information on Jewish subversion and ties to Communism, but why will you not expose the United States and the CIA for installing Communism there and keeping it in Cuba? It should be obvious to anyone paying attention that putting Castro in power was consistent with American foreign policy cited.

If a modern Diogenes, with his lamp, toured your organization, would he find an honest man?

Laurence C. Baldauf Jr.
Via email

[In other words, you'd like to see an article on Cuba.—Ed.]

VANISHING RELIGION

The July/August 2021 TBR was another interesting read. Thank you for that article on vaccinations by Tom Valentine. I always start out with the "Personal from the Editor." In that issue you also had the editorial from Fred Blahut from 20 years past—an important and prophetic train of thought.

But, the sad thing is that your note indicating that Christian church affiliation dropping from 70% to 40% contains a major concern. I dare say that of that 40%, a large proportion is comprised of a Christian Zionist element characterized by ignorance and compromise. The Christian church has had dealings with such Hal Lindsey and Cyrus Scofield Bible misreaders and "evangelical church holdings." Political persons holding

MORE LETTERS TO THE EDITOR

"conservative" ideas yield to this error. And the mainstream media continues to hold its grip—a decades-long enterprise of mask-wearing of its own kind.

M.A. Lane
Michigan

HAIL TO THE THIEF

What's-Her-Name [Kamala] Harris is one of the most dangerous politicians to ever press her snout into the public feeding trough. Her incredible statements should shock and anger every American. She says equal outcomes of government programs should be the goal of public policy. That statement makes every Communist in Russia, China and Cuba stand up and cheer. No sensible person argues that any government program must treat everyone equally, but it is insane, ineffective and impossible to guarantee equal results. That can't happen because of the vast differences in people—their ambitions, aptitudes, their abilities. But, somehow, What's-Her-Name demands equal results!

Dr. Don Boys
Via email

TWO QUESTIONS

Most White people disregard their own race, and prefer mixed races and a melting pot of races and cultures in their pursuit of diversity.

How then can they relate to the covenants that their forefathers had with God, as a peculiar people chosen by God above all others on Earth?

Almost all Judeo-Christians adore the Jews as God's Chosen People and believe anything Jewish spokesmen say. They proudly call themselves Zionists.

How, then, can they, as so-called Christians, so easily dismiss the facts that the Jews killed Christ, his Apostles and the prophets of God, and that the Jewish religion teaches hatred of Jesus Christ, Mary and Christians? Remember that Jesus Christ said the Jews were responsible for all the innocent blood shed upon the Earth.

Roy Toll
Oregon

THE RIGHT MAN FOR NO JOB

Your recent article on Arthur Bomber Harris [July/August 2021] concludes in the fog of speciousness and absurdity. To conclude that Harris was the "right man for the job" belies the facts, which the author of the article has considerable difficulty assimilating. Whilst I realize that most of the piece is a sketchy account of Bomber Harris's dysharmonious life (no mention is made of his latter-day family, for instance), the article makes no mention whatsoever of the following facts which even an amateur historgraphical chap would have had to take into account, viz.:

1) Harris's childhood framed the man to seek revenge against people in an almost homicidal frenzy of recrimination(s).

2)No mention is made of the German holiday of "Fasching," the rough equivalent of Mardi Gras, when Harris knew extra-large numbers of people would be celebrating in Dresden.

3) No mention of Pomerania in East Prussia, the source of masses of refugees fleeing the American-equipped Soviet forces egged on to slaughter by Jewish Komissar Ilya Ehrenburg.

4) No mention of David Irving's quintessential tome on the Dresden massacre.

5) No mention of the British cowardly night bombing—leaving the dangerous daylight sorties to the tenderfoot Americans.

6) No mention of *Slaughterhouse-Five*, the eyewitness account by Kurt Vonnegut Jr., an American prisoner of war there on the scene of the actual Dresden incinerations.

7) No mention of the hoarse booing Queen Elizabeth II received during her postwar visit to Dresden when she passed by the Protestant Vatican, the Marien Kierche, bombed out at the time by Harris.

10) No mention of the three or more days of nearly non-stop red and white phosphorus incendaries, let alone the aftermath of civilians being strafed by the .50-caliber machine guns of P-51 Mustangs.

11) No mention of the fact that the underlying purpose of the Dresden massacres was a latter-day bald-faced attempt to impress "Uncle Joe" Stalin with Britain's might in battle and America's "ferocity," an attempt both the half-American drunkard Churchill and the mental and physical cripple Franklin Delano Roosevelt had been able to get across to Comrade Stalin, who was also "the right man for the job," come to think of it.

Well, might makes right, but might is seldom decent, all of which makes Bomber Harris the right man for a deserving job in the Place of Flames.

Dr. Marlan Beilke
Wisconsin

[For more from TBR on the Dresden attacks and the Allied air war against civilians, see: "Holocaust at Dresden," November/December 2007 by R.H.S. Crossman; "A Straight Look at World War II," January/February 2012 by Willis A. Carto; "Air Terrorism in World War II," January/February 2014 by Joaquin Bochaca; "History and Free Speech Holocausted in Germany," September/October 2018, by Lady Michele Renouf; "Winnie's War: Britain's Barbarous Air War Tactics," November December 2019 by John Wear, and also Wear's book *Germany's War: The Origins, Aftermath and Atrocities of World War II* (available for $25 plus $5 S&H in the U.S. from TBR Bookstore).—Ed.]

TAUGHT IN SCHOOL

Thank you for the great May/June 2021 issue with the Crimean War painting on the cover. I loved Marc Roland's article "Extraordinary Knowledge of Ancient Civilizations," having read the book *Ancient High Tech* by Frank Joseph. On reading the book *The Trigger* by David Icke up to page 493 (about 300 pages left to go), I got the idea that the anti-German bits were written by someone else. On another note, John Wear's articles should be taught to everyone, starting in preschool!

Ronald
Michigan

[Unfortunately, David Icke is woefully miseducated about World War II history and Adolf Hitler, in particular, but his analysis of the events of September 11, 2001 are extremely valuable. All we can say is that it is hard to find any author who agrees with us 100% on everything—and we do not demand it. *The Trigger* (softcover, 898 pages, #898, *$30*) is available from TBR for —Ed.]

PROVOKING GERMANY, JAPAN

After reading the great TBR issue, "Hitler Versus the Bankers" (September/October, 2021), it needs to be borne in mind that FDR had additional motivation for seeking to bring the United States into a global military conflict. Yes, he was prodded by all the Jewish and Communist persons in his administration, but it was also clear to many Americans by 1936 and 1937 that FDR's "New Deal" was an abysmal failure. The country was enduring mass unemployment and anemic economic growth that only ended after America's entry into World War II (December 1941). Simply put, FDR needed a major war to save his "legacy." Prof. Charles Tansill in his classic *Back Door to War: The Roosevelt Foreign Policy, 1933-1941* (1952, Regnery) traces the State Department correspondence that indicates FDR had been pursuing a policy of provocation of Germany and Japan as early as 1936-37.

If we consider the economic performance of the Allied nations during the 1930s, we see that Britain and America were mired in depression, whereas Stalin's Soviet Union was a wasteland of failed collectivist fantasies. Only Adolf Hitler's Germany prospered during this period. Hitler and the National Socialists achieved a dramatic turn-around for Germany economically, socially and culturally without warfare. What a tragedy and injustice for the world that war was forced onto Germany.

A few words on the recent pull out from Afghanistan may be helpful. The one question that was rarely voiced was: Why did the U.S. really invade that country back in late 2001? Almost all Americans think they know that Osama Bin Laden was responsible for 9/11 and he was given safe haven for his terrorist network in Afghanistan. As well, there are some Americans who think the U.S. invasion was to secure the opium poppy fields or to help Enron build a gas pipeline to India. No, the real reason why the U.S. invaded Afghanistan was to divert public anger and outrage over the terror attacks of 9/11 from the real culprits—which a thorough, independent and objective investigation at the time would have identified—namely, Israel and their dual-loyalists in the United States and Saudi Arabia.

Larry Z. Burdoin
Texas

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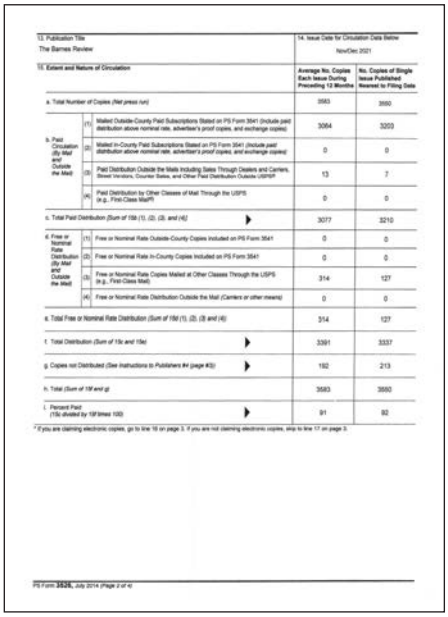
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